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THE GREBNYA ICON OF THE MOTHER OF GOD

20th-century

The miraculous icon was presented to the Orthodox Grand Prince Dimitriy Donskoi by the inhabitants of the town of Grebnya as he returned from the Kulikovo battle in 1380. The icon kept in the Dormition Cathedral of the Moscow Kremlin. In 1471 the Prince's great-grand Grand Prince Ioann III took the icon with him during his military campaign against Novgorod. In gratitude for the victory he built in Moscow the Church of the Dormition. In 1617 when the interior of the church was gutted by fire the icon miraculously remained intact.

Feast day, July 28/August 10.

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MILLENNIUM OF THE BAPTISM OF RUSS
988-1988

**Documents of the Local Council
of the Russian Orthodox Church**

June 6-9, 1988
Trinity-St. Sergiy Lavra

ACT ON THE CANONISATION OF SAINTS

In the Name of the Father, and of the Son, and of the Holy Spirit

A thousand years ago the Russian land has been illumined by the light of the Gospel of Christ. Since then, the Good News has been proclaimed here and led the faithful children of God to salvation through the Russian Orthodox Church. The host of God's saints, glorified and non-glorified, revealed to the world and unknown to it, who sought salvation in different times of the millennial history, are, as a fine fruit of God's sowing in our land, prayerful intercessors for their fellowmen and their native land.

Now, the Russian Orthodox Church in the plenitude of the living and the dead, of those who seek salvation today and those who have been glorified, piously proclaims and announces the joyful spiritual feast of its beneficent ministry.

Invaluable is the good of the salvation of men which is the goal of their earthly life, and great is the spiritual inspiration from contemplating the deeds performed by the righteous men. Therefore, in order that the joy of the Church's children be multiplied and that the power and glory of God be manifested to them, the Holy Local Council of the Russian Orthodox Church, upon studying the lives, miracles, labours and feats of the undermentioned zealots of piety who lived in different times of the Russian Orthodox Church history, makes its decision on their canonisation. So, being fully convinced in the efficiency and authenticity of miracles performed through the prayers of these zealots, and taking into account all possible forms of their Christian virtue, sublime spiritual life and their service to the Church, the Council resolves: It seemed good to the Holy Spirit and to us to canonise the following zealots of Christian piety to be venerated by the whole Church of Russia:

(1) Orthodox Grand Prince Dimitriy Donskoi of Moscow (1350-1389) who displayed a feat of a righteous and pious life. In his zealous service to the Church of Christ, in his patriotic deeds for the Motherland and the people during the terrible years of the enemy yoke, he has shown himself to be a true son of the Russian Church and inspires its faithful to the selfless service to God and people even now. In the recently held celebration of the 600th anniversary of the victory in the Kulikovo Battle, there was affirmed a grateful veneration of the Prince who, according to the Gospel, laid down *his life for his friends* (Jn. 15. 13). He defended the faith of Christ, founded many monasteries, built churches and was charitable to the poor;

(2) Monk Andrei Rublev (1360-early 15th century), a faster and asce-

tic, a well-known iconographer who painted many icons now renowned all over the world. He has always been venerated in the Trinity-St. Sergiy Monastery as a local saint. Contemporaries of Monk Andrei bore witness of him as of a zealot of holy life who showed Christian love to the neighbours in abundance. St. Iosif of Volokolamsk spoke of him as of a man who had been graced with the vision and contemplation of the immaterial Divine Light and who, after his demise, appeared to Daniil, his fellow iconpainter, clothed in radiant vestments. Christian good news is being spread nowadays throughout the world by many icons of Monk Andrei and especially by his "Holy Trinity" which has become a perfect expression of the dogma of the Triune God after the over-millennial interpretation of it in the Orthodox iconography;

(3) Monk Maksim the Greek (1470-1556), a locally venerated saint of Radonezh, a miracle worker, a monk-ascetic and teacher of monastic life. He was a prisoner and suffered many years of confinement, but he managed to combine the firmness in matters of Orthodox faith and personal humility in ascetic life. He was the author of many written works in which he expounded the God-inspired truths of the Orthodox dogmata and, as a spiritual teacher, deepened the Patristic tradition;

(4) Metropolitan Makariy of Moscow and All Russia (1482-1563) who displayed a feat of virtue and fasting for which he deserved a gift of sagacity and miracle working. There are numerous testimonies of his contemporaries to this effect. The miracles performed by him still evoke an awesome feeling in the hearts of the faithful children of the Church who remember their great first hierarch with deep gratitude. As a zealous guardian of the purity of faith, the metropolitan fought against various heresies. His church activities were marked by glorifying the Russian saints, collecting spiritual treasures of the Russian Church (Makariy's *Velikie Chetii-Minei*) and by raising the level of spiritual education;

(5) Schemaarchimandrite Paisiy Velichkovsky (1722-1794), locally venerated in the Neamt monastery of the Romanian Orthodox Church for his saintly life. He was a follower of the hesychastic tradition. He compiled and translated the patristic works into the Russian and other languages, with a result that the *Philokalia* was published in Russia in 1793. Schemaarchimandrite Paisiy Velichkovsky revived the school of starchestvo in Russia, which has been bringing its beneficial fruits in the field of salvation of the Church children in the Glinskaya and Optina hermitages as well as in other monasteries and hermitages of the Russian Church throughout the 19th century and later;

(6) Blessed Ksenia of St. Petersburg (the 18th-early 19th century), a fool-in-Christ, venerated in her lifetime, and throughout the 19th and in the 20th centuries as the one quick to help and as a miracle worker. For the sake of salvation and love of the neighbour she undertook a feat of feigning madness. For her labours, prayers, fasting, wanderings and bearing mockery with patience and humility, the Blessed Ksenia deserved a gift of clairvoyance and miracleworking from God. Her chapel at the Smolenskoe cemetery in Leningrad is covered with inscriptions bespeaking gratitude for the miracles performed through her prayerful intercession;

(7) Bishop Ignatiy Bryanchaninov (1807-1867), a zealot of piety, an author of many written works, an ascetic and teacher of the Christian life. Profound and highly spiritual, his works reveal the spirit of the patristic tradition and serve as its continuation. They are easy to read and comprehend for the present-day Christian. Bishop Ignatiy was revered for the holiness of his life even by his contemporaries who considered him a learned ascetic and theologian of the Orthodox Church;

(8) Schemahieromonk Amvrosiy of the Optina Hermitage (1812-1891), who as a pastor and starets exerted a considerable moral influence on the society of his time. He was father confessor of many monasteries

and hermitages, and in his admonitions and exhortations he showed the single salutary path to people of different walks of life—that of repentance and faith in Divine Providence. By his humility and patience Staretz Amvrosiy acquired gracious gifts of the Holy Spirit: good sense, aptitude to teach, the Gospel love and compassion for every man, sagacity and the power of healing and miracleworking;

(9) Bishop Feofan the Recluse (1815-1894) who spent twenty-eight years of his life in the Vyshna hermitage after twenty-five years of zealous and fruitful service to the Church of God in various fields. Through extensive correspondence, Bishop Feofan promoted a spiritual revival of the society of his time. In his exhortative and interpretative works he showed himself to be an exegetist and a theologian. Profound theological comprehension of the Christian doctrine as well as its implementation and the consequent loftiness and holiness of his life permit to consider his works a development of the patristic teaching with the Orthodox purity and knowledge of God retained.

The Holy Council, being helped by God's grace, canonises all the aforesaid saints of God glorified through the mercy of the Lord, and decrees:

(1) that their honourable remains, if extant, be considered holy relics;

(2) that special divine services for these new Russian miracle workers be composed, and that until then, after the present canonisation, they be commemorated according to their ranks or status: as holy hierarchs, ascetics, etc.;

(3) that their feasts be celebrated on the following days; of Orthodox Prince Dimitriy on May 19, Monk Andrei Rublev on July 4, Monk Maksim the Greek on January 21, Metropolitan Makariy on December 30, Schemaarchimandrite Paisiy Velichkovsky on November 15, the Blessed Ksenia of St. Petersburg on January 24, Bishop Ignatiy on April 30, Schemahieromonk Amvrosiy of the Optina Hermitage on October 10, and Bishop Feofan the Recluse on January 10 (Old Style);

(4) that holy icons be painted to honour and venerate the newly glorified saints according to the Canons of the Seventh Ecumenical Council;

(5) that their *Lives* and works, in case there are such, be published for the edification of the children of the Church in piety;

(6) that this good and gracious joy of the glorification of the new Russian miracle workers be announced to the flock of all Russia on behalf of the Holy Council;

(7) that the names of the new Russian miracle workers be made known to the Primates of the Local Sister Churches for including them in their calendars;

(8) that continuation in the post-Council period of the studies of zealots of faith and piety venerated by people for their glorification through canonisation be considered important and that the Holy Synod take care of this work.

May the Lord grant His mercy and blessing through the prayers of the newly-glorified saints to all those who with faith and love seek their heavenly intercession. Amen.

By the mercy of God, Humble *PIMEN*,
Patriarch of Moscow and All Russia

Members of the Holy Local Council

**MESSAGE OF THE LOCAL COUNCIL
to the God-Loving Pastors, Honourable Monks
and Nuns and All the Faithful Children
of the Russian Orthodox Church**

Dear brothers and sisters,

In these days of the celebration of the Millennium of the Baptism of Russ, the Holy Council addresses you with the words of the apostolic salutation: *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord* (2 Pet. 1. 2).

The archpastors, pastors, monks and nuns, and laymen who have gathered in the ancient Trinity-St. Sergiy Lavra for this Local Council, united in prayer, note the intransient significance of the Baptism of Russ for this nation, are offering up their thanks to God glorified in the Trinity and bear witness to the fact that the millennial history of our Church represents a visible sign of divine presence and providential will about our Church and our Motherland.

Our Church embraces children of God who belong to the scores of nationalities populating this country and living in other countries of the world. Within one Church there can be no distinctions among people of various nationalities because God made mankind of one blood for to *dwell on all the face of the earth* (Acts 17. 26) and because *the same Lord over all is rich unto all that call upon him* (Rom. 10. 12). Our Church extends far beyond the borders of our Motherland and her children are good citizens of many countries. To all of you, our brothers and sisters, we extend this greeting of love: *Now the God of peace... make you perfect in every good work to do his will, working in you that which is wellpleasing in His sight through Jesus Christ* (Heb. 13. 20, 21).

Beloved, through the Sacrament of Holy Baptism a man is born into a new life in Christ. Ten centuries ago our forefathers were joined unto the Lord (1 Cor. 6. 17) so that by beholding Him they could be transfigured into the same image from glory to glory (2 Cor. 3. 18). The Baptism in Kiev through the immersion into the waters of the Dnieper destroyed the body of sin (Rom. 6. 6) and paved the way to the coparticipation in a life unto God through Christ (Rom. 6. 11). Former heathens were called to piety disclosed through works of charity, justice, kindness and humbleness with God (Mic. 6. 8). For them it was no easy matter for the assimilation of the salvific fruits of Baptism is inevitably accompanied by spiritual struggle through which the Christian goes through a process of moral perfection and attains holiness.

Along with the highest achievements of the human spirit, the past millennium revealed on more than one occasion declines in faith and virtue. Therefore our celebration of this jubilee consists not only in recalling spiritual triumphs, but in a humble acknowledgement of our weakness and sinfulness. Along with thanksgiving prayers we must offer unto God our repentance, for He is forbearing towards us, *not willing that any should perish* (2 Pet. 3. 9). And repentance includes not only humility, but also daring, a spiritual exploit performed for the sake of salvation and eternal life.

On the strength of her millennial experience our Church witnesses that without spiritual exploit, without turning to lofty moral ideals there can be no renewal in the life of an entire nation. We are happy to note numerous appeals to spiritual growth being made in this country. We enthusiastically welcome the process of perestroika designed to correct the aftermaths of the past and facilitate all-round development of our society in the spiritual, social, economic and political spheres. This beneficent process also involves the life of the Churches and religious associations. In recent time, responding to requests from the supreme authority of our Church the state transferred to the Church some holy cloisters that are her pride: part of the Kiev-Pechery Lavra—the Far

Caves, the starting point of our monasticism, the Moscow Monastery of St. Daniel, the Kozelsk Optina Hermitage of the Presentation of the Blessed Virgin in the Kaluga Region, and the Tolga Monastery in Yaroslavl Region in all of which monastic life has been resumed. The registration of new parishes is being facilitated and we are hopeful that in the near future there will be enough of them to meet the needs of the faithful. A new law on the freedom of conscience is being prepared which, we trust, will ensure to a fuller extent the observance of the provisions of our Constitution concerning the rights of our believers and provide greater opportunities to the Church to perform her mission. Today the voice of Church representatives is heard not only at public forums, but also through the media. All this attests to social recognition of the important role of the Church in the history of our Motherland, and to the positive assessment of the many spiritual and moral values she tries to convey to believers and also of her patriotic and peacemaking activities. Being aware of our lofty responsibility before God, we are calling all the faithful children of the Russian Orthodox Church within this country to a highly moral life in the family and in society, to creative inspiration, to conscientious labour, civic responsibility; we urge them to do all they can to render irreversible the vitally important social changes taking place in our country.

Beloved,

The Local Council deems it to be its duty to specially remind all the children of the Church of man's calling—to follow the path of salvation leading to eternal life. Salvation is achieved through spiritual life in Christ which is built gradually through Christian good works and by means of daily struggle against sin. Spiritual life is accomplished by the grace of the Holy Spirit conveyed in the Church through Holy Sacraments. Its foundation is Charity of which St. Paul speaks in his Epistle to the Corinthians: *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things* (1 Cor. 13. 4-7).

In our daily life spirituality must be counterposed to egotism and lowly passions. It makes man capable of sharing in the pain and suffering of his neighbour, regarding them as his own. The supreme manifestation of this is mercy—serving your neighbour even to self-sacrifice (Jn. 15. 13).

Dear fathers, brothers and sisters,

As we celebrate the Millennium of the Baptism of Russ we not only assess the past, but gaze into the future with hope for the good and all-perfect Divine Providence. All of the acts of this Holy Council are permeated with a sense of responsibility for the future.

The Council has canonised several newly glorified champions of piety:

- Grand Prince Dimitriy Donskoi of Moscow (1350-1389)
- Monk Andrei Rublev (1360-early 15th century)
- Monk Maksim the Greek (1470-1556)
- Metropolitan Makariy of Moscow (1482-1563)
- Schemaarchimandrite Paisiy Velichkovsky (1722-1794)
- Blessed Ksenia of St. Petersburg (1732-early 19th century)
- Bishop Ignatiy Bryanchaninov (1807-1867)
- Schemahieromonk Amvrosiy of the Optina Hermitage (1812-1891)
- Bishop Feofan the Recluse (1815-1894)

We are supplicating for their prayerful intercession for ourselves and our Motherland.

Motivated by concern about the need of proper organisation of Church life, the Local Council has adopted the new Statute of the Russian

Orthodox Church. It must now provide the basis for the life of our parishes, cloisters and theological schools. The adoption of the Statute comes as a worthy continuation in present-day conditions of the tradition of conciliarity (sobornost) and the beginning of a new stage of concern of the whole Plenitude of the Church for the proper organisation of her internal life. The revival of the principle of sobornost at the parish and diocesan levels is designed to rally closer together the archpastors, pastors, and pious laymen for the fulfilment of their duty before God, men and society.

In the process of spiritual perfection a special place belongs to liturgical life. It dictates the need for clergy to perform divine services and administer the Sacraments strictly in keeping with the Rule and with due veneration, explaining their meaning to the worshippers and teaching the children of the Church the fundamentals of the Orthodox doctrine. All this requires increased involvement of pastors in church education on the one hand and, on the other, further development in depth of the educational and teaching process in our theological schools. The theological academies and seminaries are called upon to train educated and zealous pastors capable of enacting successfully the spiritual guidance and Church education of the people of God, arousing in them the spirit of patriotism. It is also the task of our schools to raise the level of theological research for the sake of the spiritual enlightenment of the flock, to enable our Church to provide a weighty contribution to dealing with pan-Orthodox problems, and for her ecumenical activity and peacemaking service.

From the very beginning the true pride of the Russian Orthodox Church were her ascetics who had chosen for themselves the path of monastic exploit. We are happy to see a growing desire for monastic life in the Church and we ardently wish monks and nuns to follow, with God's help, in the steps of Russian ascetics and saints in obedience, good works and prayer.

We appeal to every pastor of our Church called upon to preach to the present-day world the crucified and risen Christ: *Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

We wish to remind of the importance to discern today the signs of the times and respond with pastoral wisdom to spiritual needs of the contemporaries.

It is important for the servant of the Church not to weaken in striving after spiritual perfection, in cultivating one's own gifts received through the laying on of hands in order to serve worthily the flock of Christ entrusted to their guidance and work for their own salvation.

The spiritual arsenal of the pastor must include firm faith, steadfast hope and sacrificial love fortified by constant ardent prayer.

Today, as in the past centuries, every parish must feel itself an integral part of the One Holy Catholic and Apostolic Church. Members of every Orthodox parish must be guided in their life by love of one another commanded by God, concern for the spiritual enlightenment and support of the newly baptised members of the Church, by the feelings of mercy and compassion to those that are nigh and to those which are afar off.

Laymen are called upon to tirelessly follow the Christian ideals in personal life, do all they can to promote the spiritual and moral foundations of personal, family and social life of our people. Chosen for parish service, they must set an example of Christian life, fulfilling their duty in the spirit of flawless honesty and responsibility for the cause of God.

Ten centuries ago the foundation was laid in Russia for building a strong family, which St. Paul described as the Church in the house (1 Cor. 16. 19). In the life of society a good family can be likened to an impregnable fortress safeguarding eternal and incorruptible spiritual

treasures like love, chastity and readiness for mutual sacrifice. It is they that add up to create a harmonious and complete personality. Ignoring them leads to immorality and spiritual emptiness. We urge you, children of the Church, to preserve the sanctity of marriage which it pleased the Lord to choose for the procreation of the human race, to strengthen mutual fidelity and educate in your children the love of God and His Holy Church, the love for our people and devotion to our Motherland.

All through her millennial history the Russian Orthodox Church has been educating believers in the spirit of patriotism and love of peace. Patriotism is manifested in a considerate attitude to the historical legacy of the country, in active civic involvement including sharing in the joys and trials of your nation, in diligent and honest work, in concern for public morals and for the protection of nature.

Our Church sacredly preserves the unity in faith with all the Local Sister Churches and develops and consolidates fraternal relations with them.

Together with the Local Orthodox Churches, heterodox confessions and religious associations, our Church is actively involved in ecumenical activities for the sake of unity in faith behested by Christ the Saviour (Jn. 17. 21-23), in a bid to work for the benefit of the human race, to help save the sacred gift of life and the whole of God's creation.

Concern of the Church for peace has become of special importance over the past few decades when mankind and all life faced the threat of annihilation as a result of nuclear or/and ecological catastrophes. The Russian Orthodox Church declares that war and plundering of natural resources are a grave sin against God and man. Motivated by concern for saving from annihilation the present and future generations, she urges her children to work tirelessly to avert this menace, to do all that can be done to enable the family of nations to welcome the 21st century on Earth cleansed of the blight of nuclear weapons.

Dear brothers and sisters,

By the grace of God we have been granted the happiness to witness the glorious Millennium of the Baptism of Russ. As we step into the second millennium of the historical existence of the Holy Russian Orthodox Church, we also approach another momentous date—the Bimillennium of the Incarnation. In our religious awareness these two historic dates blend into one manifestation of Divine Providence which shows mercy towards the human race and saves it.

Offering up our thanks to All-Bountiful God for His undiminishing great mercy to us, sinners, we invoke God's blessing upon you all and wish you health, salvation and prosperity in all things.

Let us give heed to the words of St. Paul addressed to us: *Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord* (1 Cor. 15. 58), *and the God of love and peace shall be with you* (2 Cor. 13. 11), to Whom be glory, honour and dominion for ever and ever. Amen.

June 9, 1988 A. D.
Trinity-St. Sergiy Lavra

MESSAGE OF THE LOCAL COUNCIL
to the General Secretary of the CPSU Central Committee,
MIKHAIL GORBACHEV

Deeply esteemed Mikhail Sergeyevich,

The Local Council of the Russian Orthodox Church, meeting in the Trinity-St. Sergiy Lavra on June 6-9, 1988, to mark the Millennium of the Baptism of Russ and to decide vital problems of Church life, would like to express cordial greetings to you and in your person to the leadership of our country.

We, the archpastors, clergy, monks and nuns, and laymen participating in the Local Council who have come from all the dioceses of the Russian Orthodox Church both in this and other countries ardently wish you and your fellow workers blessed success in your most useful efforts to deal with tremendous tasks facing our country today.

Each one of us is deeply grateful to you for your benevolent attitude to the spiritual needs of religious citizens, for everything done by the Soviet state to help solve vital problems in the life of the Church including great support in preparations for the celebration of the Millennium of the Baptism of Russ. We would like to express particular gratitude for the opportunity of meeting with you recently offered to Patriarch Pimen of Moscow and All Russia and the members of the Holy Synod. We consider it to be an event of historic importance.

Deeply esteemed Mikhail Sergeyevich,

The Russian Orthodox Church has completed ten centuries of her existence. During all this time she has been giving her people the spiritual food of the teaching of Christ. Sharing in the sorrows and joys of the people, the Church quenched its spiritual thirst, gave it moral strength, fostered its patriotism, took care of its enlightenment, of strengthening the family ties, blessed the defence of the sacred frontiers of our Motherland, and always showed concern for the integrity of our country. Today too she is urging mutual respect and brotherly relations among the peoples of our country.

We, Orthodox Christians, regard the celebrations of the Millennium of the Baptism of Russ not only as an occasion for an assessment of the road covered by the Church, but as the opportune time to consider the tasks facing today our country, the Church and each one of us.

We realise that these tasks are conditioned by the process of resolute and comprehensive perestroika in the life of our society, by the desire to translate into reality in the new conditions the ideas proclaimed by the Great October Socialist Revolution. We as Christians take part in these historic transformations and we express our support to you, the leadership headed by you and to the policy of promoting a renewal of the moral and spiritual life of our society, of promoting the social and economic development of the country, of perfecting socialist democracy.

We are deeply concerned for the future image of our Motherland and we consider it to be our duty to take part in building it on the foundation of our Christian convictions, through asserting lofty moral ideals in private and public life.

Together with all people of goodwill we rejoice at the success of your foreign policy. We welcome the signing of the Soviet-American treaty on the liquidation of two classes of missiles as the beginning of nuclear disarmament. Religious people see their task in diligently praying and tirelessly working to promote in every possible way the beneficent process of disarmament and to prevent the militarisation of outer space.

We note with a special feeling the importance of agreements marking the beginning of a political settlement of the problem of Afghanistan. Proclaiming memory eternal to all our compatriots killed in action, we offer up prayers for an end to the bloodshed and the establishment of a just peace in that country. We hope that this would set a good example for the solution of other regional conflicts.

We appreciate the particular importance of the efforts to promote Soviet-American cooperation in disarmament issues and for achieving international stability.

Now that mankind is approaching the 21st century, the Russian Orthodox Church has called on all Christians to launch preparations for the great 2000th anniversary of the coming of our Lord Jesus Christ into this world and devote the remaining time to diligent prayer and labour so that this sacred date could be marked on Earth free from the weapons of mass annihilation. We trust that there will come a blessed time when

relations among all nations will rest on the principles of peace, brotherhood, justice and mutual love.

Dear Mikhail Sergeyevich,

May the Lord bless you and your labours for the good of our beloved Motherland.

With profound respect,

On behalf of the members of the Local Council of the Russian Orthodox Church

PIMEN, Patriarch of Moscow and All Russia

June 9, 1988

Trinity-St. Sergiy Lavra

MESSAGE OF GREETING

to the participants in the Local Council of the Russian Orthodox Church

The USSR Council of Ministers congratulates the participants in the Local Council of the Russian Orthodox Church and Soviet believers on the momentous jubilee—the Millennium of the adoption of Christianity in Russ, a major landmark in the national history, in the development of Russian statehood and culture.

Having separated the Church from the state, the Soviet government proclaimed the freedom of conscience, making religion a private matter of every citizen. The state, on its part, serves the interests and safeguards the rights of all its citizens, both believers and non-believers, forbidding any kind of coercion where individual convictions are concerned. These safeguards are reflected in the Fundamental Law of the Soviet Union, are guaranteed by the local bodies of people's government—the Soviets of People's Deputies, and the special state body—the Council for Religious Affairs at the USSR Council of Ministers.

The unity of the people, of all citizens irrespective of their attitude to religion, is the most important guarantee of our progress towards a system of social justice. All working people acting together performed the October Revolution, they are all engaged in the building of socialism, they heroically fought to defend it on the battlefronts of the Great Patriotic War and worked selflessly in the rear.

We note with satisfaction the existence of normal relations between the Church and the state. The overwhelming majority of the clergy and religious citizens are patriots of their country, who have taken close to heart current perestroika and the new stands on state-Church relations in the conditions of perestroika and democratisation. As the General Secretary of the CPSU Central Committee, Mikhail Gorbachev has pointed out, we all have a common history, one Motherland and one common future.

The Soviet government gives due recognition to the vigorous efforts for peace on the part of the Church, her work for disarmament, for a nuclear-free and non-violent world, for international cooperation. We are hopeful that the Church and believers will continue to fulfil their patriotic and civic duty, champion the cause of peace and work to build up the humanitarian and ethical potential of the people, the spiritual values of this nation and of the whole of mankind, that they will continue to work to assert man's greatest benefit—the possibility to live in peace.

On the day of the historic jubilee we wish to convey our good wishes to all the participants in the Local Council of the Russian Orthodox Church.

The Council of Ministers of the USSR

**REPLY MESSAGE OF THE LOCAL COUNCIL
to the Chairman of the USSR Council of Ministers N. RYZHKOV**

Deeply esteemed Nikolai Ivanovich,

Please accept heartfelt gratitude from the participants in the Local Council of the Russian Orthodox Church meeting in the Trinity-St. Sergiy Lavra to mark the Millennium of the Baptism of Russ, for the cordial message of greeting and good wishes.

Permit me as the Council chairman to convey on behalf of the attending archpastors, monks and nuns, laymen and from me personally to you and in your person to the Government of the Union of Soviet Socialist Republics our feelings of profound satisfaction and cordial gratitude for the well-wishing attitude to the needs of the Russian Orthodox Church and assistance in holding the celebrations to mark the Millennium of our Holy Church.

We wish to express to you our particular gratitude for the understanding and support in resolving problems arising in the life of our Church.

Welcoming the current renewal in all spheres of life of our society, the Russian Orthodox Church gives her blessing to her children to participate in this beneficent process and lays particular emphasis in her pastoral service on educating believers in the spirit of steadfastly observing high moral norms in personal and public life, of civic responsibility and conscientious attitude to work. Like all the people of this country we are profoundly concerned about the present and future of our Socialist Motherland and wholeheartedly welcome and support current perestroika which meets the aspirations of the 300-million people of this country.

Following Christ's beatitude: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9), and sincerely sharing our country's desire for universal peace, the children of the Russian Orthodox Church assure you that they will continue their peacemaking activity with the same sense of purpose and zeal to promote the cause of universal peace.

The Local Council of the Russian Orthodox Church would like to express to you, esteemed Nikolai Ivanovich, and the Government of the Soviet Union its profound gratitude for your labours for the benefit of our dear Motherland and for the cause of a durable and just peace among nations.

Please accept our cordial wishes of good health, spiritual and bodily strength, and successful and fruitful activity in your lofty and responsible post of the Head of Government.

On behalf of the Local Council participants,

PIMEN, Patriarch of Moscow and All Russia

June 6, 1988
Trinity-St. Sergiy Lavra

**DECISIONS OF THE LOCAL COUNCIL
OF THE RUSSIAN ORTHODOX CHURCH**

The Holy Local Council of the Russian Orthodox Church which met in the Trinity-St. Sergiy Lavra on June 6-9, 1988, to mark the Millennium of the Baptism of Russ, heard and discussed at its sessions reports by: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, "The Millennium of the Baptism of Russ"; Metropolitan Yuvnaliy of Krutitsy and Kolomna "Canonisation of Saints in the Russian Orthodox Church"; Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, Patriarchal Exarch to Western

Europe, "The Life and Activity of the Russian Orthodox Church from 1971 to 1988"; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, "External Links of the Russian Orthodox Church"; Metropolitan Aleksey of Leningrad and Novgorod "The Peacemaking Service of the Russian Orthodox Church"; Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, "On the Publishing Work in the Russian Orthodox Church"; Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary and Head of the Education Committee, "The Life and Activities of the Theological Schools of the Russian Orthodox Church"; Metropolitan Medfodiy of Voronezh and Lipetsk, Head of the Economic Management, "On the Work of the Economic Management"; Archbishop Kirill of Smolensk and Vyazma "Statute of the Russian Orthodox Church", and resolved:

(1) that in the year of the Millennium of the Baptism of Russ all our multinational flock be urged to offer up prayers of thanksgiving to God glorified in the Trinity—to the Father, and to the Son, and to the Holy Spirit, for the great mercies and blessings granted to our people in the Holy Baptism;

(2) that the aforesaid reports be accepted;

(3) that the assessment of the road traversed by the Russian Orthodox Church over the millennium contained in the report of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, be approved;

(4) that the work of the Holy Synod headed by His Holiness Patriarch Pimen of Moscow and All Russia in administering the Russian Orthodox Church and the work of the synodal institutions from the 1971 Local Council to this day be approved;

(5) that thanks be given to God for the solemn glorification of new saints;

(6) that the Statute of the Russian Orthodox Church which must disclose more fully the catholic nature of the Church be approved and blessing be given to introduce it into life. It should be specially noted that with the introduction of the new Statute, which gives to the pastor an important role in the life of his parish, he must conscientiously fulfil the behest of the Apostle to tend God's flock *taking the oversight thereof, not by constraint but willingly; not for filthy lucre but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock* (1 Pet. 5. 2-3);

(7) in pursuance of the Christian calling of being the salt of the earth and the light of the world (Mt. 5. 13, 14), the Local Council underlines the extreme importance of taking care of the moral purity of the clergy, monks and nuns and all children of the Church. It is necessary to select for the clergy the best candidates brought up in the Christian spirit of doing good works and of high civic awareness so that, having received the grace of the holy orders, they might set a visible example of all this in their own life (Mt. 5. 16);

(8) the external relations of the Russian Orthodox Church are an indispensable part of her witness and service. They link our Church in many different ways with the whole of the Christian world and are being maintained by the Department of External Church Relations with the participation of many archpastors, pastors, monks and nuns, and laymen;

(9) that service for the promotion of pan-Orthodox unity, and for the development of fraternal mutual relations with all the Local Orthodox Churches be regarded as an important permanent task of the Russian Orthodox Church, proceeding from the assumption that the Orthodox Church is a family of Churches of equal dignity and rights brought together by the unity of faith, spiritual life and Church order, and that their interrelations, on the one hand, is a visible expression of this unity, and, on the other, are aimed at resolving by common effort and

in a fraternal spirit of pan-Orthodox problems, at the development of the ecumenical movement, at promoting the peacemaking service, at satisfying the needs of our suffering brothers and sisters throughout the world, at preserving the integrity of God's creation;

(10) that, in pursuance of the behest of Christ the Saviour *that they all may be one* (Jn. 17. 21), it be considered necessary to further increase the ecumenical involvement of the Russian Orthodox Church in order to promote progress towards Christian unity through the witness of the faith of the Early Undivided Church, through increasing cooperation with all Christian Churches and religious associations for the sake of peace, justice and the integrity of God's creation;

(11) that the relations of the Russian Orthodox Church with the followers of other faiths in this and other countries, and also with all people of goodwill in order to pool their efforts for peace, for putting an end to the arms race and establishing just relations among nations, be developed and broadened.

The Russian Orthodox Church has accumulated rich experience of such cooperation. This promotes the success of joint efforts to do away with prejudice, misconceptions and deliberately planted weeds of mutual distrust and enmity;

(12) All through her millennial history the Russian Orthodox Church has been inseparably linked with the people. She has always brought up her children as worthy citizens of their earthly homeland. And today too, being guided by concern for the well-being of the Motherland, she gives her blessing to her children to provide a worthy contribution to the process of spiritual, social and economic renewal of Soviet society;

(13) that, noting with satisfaction the possibilities of expanding Church publishing work, it be considered necessary to increase the publication of Holy Scripture, patristic works and prayer books as well as catechetical edifying, theological, church historical, liturgical and other literature indispensable for meeting the spiritual requirement of our flock of many millions.

The importance should also be noted of increasing the range and size of prints of Church periodicals taking into account the manifold needs and interests of believers, and to print more teaching materials for theological schools. Attention should be given to the need to have Church publications in the languages of nationalities included into the flock of the Russian Orthodox Church;

(14) that growth in the number of students of our theological seminaries and academies should be noted with satisfaction since the last Local Council and also the establishment of precentorial schools at the Leningrad and Moscow theological academies. The need should be noted to open new theological schools, to train psalm readers in dioceses, to raise the level of instruction and upbringing of students in theological schools, to develop scholarly-theological thought in the spirit of the best traditions of the Russian theological science, taking due account of the suggestions made at the Council sessions. It should be considered necessary to find adequate forms of catechisation and spiritual enlightenment of believers outside the liturgical limits;

(15) that the establishment of the Synodal Library at the Moscow Monastery of St. Daniel be noted with satisfaction which is called upon to become not only a spiritual treasury for the whole of the Church, but a centre of research into key theological problems, Church history and culture;

(16) that, with reference to the work of the Economic Management aimed at providing all necessary church requisites for parishes, and noting in particular the setting up of the Sofrino factory near Moscow in 1980 which considerably increased the production facilities of the Management, it be considered necessary to establish a specialised Department for Restoration and Construction at the Economic Management of the

Moscow Patriarchate in order to meet to a fuller extent the respective needs of the Church. The importance should be noted of training our own specialists in church restoration.

It should also be considered necessary to set up in dioceses, where necessary, workshops for making candles and other Church requisites;

(17) that noted with satisfaction be the work now in progress in the Tolga Convent of the Yaroslavl Diocese on building a centre for elderly clergy and other Church workers;

(18) that further efforts be made to improve pensions system in the Russian Orthodox Church;

(19) that it be considered necessary to promote and develop in every way the service of charity and mercy traditional in our Church, and to work out adequate forms of this work as being inherent in the Church from her very beginning (Acts 6).

As she enters the second millennium of her historical existence, the Russian Orthodox Church pins her hopes on the Chief Shepherd, our Lord Jesus Christ, and His abiding promise to be and remain with His faithful *unto the end of the world* (Mt. 28. 20).

June 9, 1988

Trinity-St. Sergiy Lavra

APPEAL

**of the Holy Local Council of the Russian Orthodox Church
to All Orthodox Christians Adhering to the Old Rites**

Who Do Not Have Prayerful Communion with the Moscow Patriarchate

Brothers and sisters beloved in the Lord,

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ (Eph. 1. 2).

The Holy Local Council of the Russian Orthodox Church reviewing with gratitude to God the millennial path traversed by the Christian faith in our Motherland, witnesses to the profound devotion of all heirs to the salvific cause of Prince St. Vladimir, to patristic traditions and, at the same time, painfully recalls the 17th-century division of the children of the Church—those who displayed unshakable staunchness in keeping old Russian customs and those who introduced into Church use liturgical traditions spread in Local Churches of Orthodox East. This painful and sad division was aggravated through certain circumstances, not least among them being the unavoidable penetration into the Muscovite Russ of the customs and culture of West European countries.

The inevitability of cultural, social and political changes and a lot of other reasons gradually aggravated and complicated the division that had taken place. Persecution by the authorities of those who adhered to the old rites, the striving to overpower at all costs the firmness of Old Believers communities had tragic consequences. We trust prayerfully that the changed realities of religious life in our country would help us to feel our spiritual kinship again. The Local Council of the Russian Orthodox Church held in 1971 in the Trinity-St. Sergiy Lavra at the shrine of St. Sergiy, the mourner of the Russian Land, confirmed that the old rites are equally sacred. The hearts of many accepted this good news with gratitude.

You, our brothers and sisters of one blood and one faith, though not in prayerful communion with the Moscow Patriarchate, share in our labours for the benefit of our earthly Motherland, for the preservation and strengthening of peace among nations.

Spiritual treasure of old piety is now being revealed not only to those who confess the salvific Christian faith, but also to those who value our ancient monuments as a manifestation of our national culture.

The Holy Council of the Russian Orthodox Church appeals to you,

Old Believers Communion beloved in the Lord, to start a fraternal dialogue with the Moscow Patriarchate

for the sake of affirming our unity in the Church of Christ,

for the sake of proclaiming the original spiritual values we inherited from the old Russian piety,

for the sake of our common shrines,

for the sake of raising before the whole world genuine treasures created by the talent of our great predecessors and being added to in our day,

for the sake of the common service in Christ for the cause of saving mankind and the integrity of creation.

May the peace of God, which passeth all understanding (Phil. 4. 7) enter our hearts.

June 9, 1988 A. D.

Trinity-St. Sergiy Lavra

APPEAL

of the Local Council of the Russian Orthodox Church to the Faithful Who Are Not in Canonical Communion with the Mother Church

Beloved brothers and sisters in Christ,

Peace be with you all that are in Christ Jesus!

The Local Council of the Russian Orthodox Church meeting at the old centre of spiritual life, the Trinity-St. Sergiy Lavra, on the occasion of the celebration of the Millennium of the Baptism of Russ sends this message of brotherly Christian love to all the children of the Church who for various reasons have fallen away from the prayerful and canonical communion with the Mother Church.

The members of the Council—archpastors, pastors, monks and nuns, and laymen who represent the multinational Orthodox people of God—keep all of you who are not there with us in our hearts and minds.

Among those who arrived for the millennium celebrations are the Primates and envoys of the Autocephalous and Autonomous Local Orthodox Churches who thus bear witness to the pan-Orthodox unity and the significance the event has for the Plenitude of Orthodoxy.

Together we celebrated Divine Liturgy which beneficently united us around the Table of the Lord and offered up prayers for the deceased Primates of our Church, for the hierarchs of eternal memory, as well as clerics, monks and nuns, and lay people who faithfully served the Lord in various times and under various circumstances, and suffered innocently in the difficult times for our Church.

At the Council sessions we reviewed the major stages which the Russian Orthodox Church has gone through in the last millennium. We also tried to make an objective analysis of the developments which have taken place in the Church in this century, including the divisions which, unfortunately, have not been overcome to this day.

You and we know that it is not faith that lies at the basis of the divisions, but external historical circumstances which have erected a wall of alienation between us.

We must believe, however, that this wall can be demolished through good common efforts. Where there is a will, there is a way. Indeed, we have a priceless common possession—Holy Orthodoxy which has been confessed and cherished by our devout ancestors for a thousand years. It is our common duty, therefore, to preserve our heritage and to bear witness in unanimity and harmony to that which we possess by God's grace.

Throughout her millennium-long existence the Russian Orthodox

Church has been steadfast in serving the sacred cause of the salvation of her children, showing maternal concern for her people whom she has never abandoned and, in keeping with the Apostle's behest, shared their joys and sorrows (Rom. 12. 15). Today too she remains faithful to her beneficent and historic mission, preaching the good news of Christ, taking care of her children. In performing her service under the new social conditions, our Church seeks to order her life in the spirit of commitment to the patristic behests and Orthodox traditions, educating her children in the spirit of the love of God and their neighbours and of faithfulness to their Motherland, to its spiritual and cultural legacy.

We rejoice and thank God for his great and bountiful mercy towards us, sinners, for his gracious care of the Holy Russian Orthodox Church. Together with the Apostle we can say that in the Lord our labour is not in vain (1 Cor. 15. 58). Since the Local Council of 1971 our Church has performed over 30 million baptisms. New Orthodox communities are being formed in dioceses, new churches are being built, the number of students at theological seminaries and academies as well as precentorial courses is growing. At the request of the Supreme Authority of our Church St. Daniel's Monastery, the oldest in Moscow, was passed over to the Church in 1983 to become the spiritual and administrative centre of the Church. On June 12, the Sunday of All the Saints Who Shone Forth in the Land of Russia, the festal conciliar Liturgy will be celebrated there. Last year the Church recovered the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple in the Kaluga Region and the Tolga Monastery near Yaroslavl. In both cloisters monastic communities have been established, male in St. Daniel's and Optina, and the Tolga Monastery will become a convent.

Today we have a special occasion for rejoicing, for, by God's mercy, an icon-lamp has been lighted again in the cradle of Russian monasticism—the Kiev-Pechery Lavra, and monastic life is to be resumed there.

After making a comprehensive analysis of the data on the life and acts of several Russian zealots of piety, the Council has passed a special decision to canonise:

- Grand Duke Dimitriy Donskoi of Moscow (1350-1389)
- Monk Andrei Rublev (1360-early 15th century)
- Monk Maksim the Greek (1470-1556)
- Metropolitan Makariy of Moscow (1482-1563)
- Schemaarchimandrite Paisiy Velichkovsky (1722-1794)
- Blessed Ksenia of St. Petersburg (1732-early 19th century)
- Bishop Ignatiy Bryanchaninov (1807-1867)
- Schemahieromonk Amvrosiy of the Optina Hermitage (1812-1891)
- Bishop Feofan the Recluse (1815-1894).

We believe that the newly-canonised saints will become inspiring examples of truly Christian life for the faithful children of the Church. By this action the Council has demonstrated our living bond with the spiritual treasures of Church life of the past centuries.

We say all this not to be raised in self-esteem but to witness humbly to the fact that our Church has always followed that which constitutes the essence of our faith and hope, contributes to her salvific mission and faithfulness to her calling in the world at any time and place ordained by Divine Providence.

The Local Council has made decisions on many urgent problems of Church life. A new Statute of the Russian Orthodox Church testifying to the Church's strict observance of canonical norms and Orthodox traditions has been approved.

Dear brothers and sisters, the response which we received from churchmen abroad to the Pre-Jubilee Message of Patriarch Pimen of Moscow and All Russia and the Holy Synod of June 8/21, 1987, has

shown that some of our brothers in division with us would like to enter into a dialogue. We welcome this and hope that such a dialogue will bring us, through God's mercy, to the restoration of ecclesiastical communion so longed for, and help to remove the barriers dividing us today.

We assure you that we do not at all want to restrict your freedom, nor to be *lords over God's heritage* (1 Pet. 5. 3), but with all our hearts we desire that the temptation of division between brothers and sisters of one blood and faith cease so that we could, with one mind and one heart, praise the Lord at His one Table.

There should be no divisions in the body of the Church (1 Cor. 1. 10), for they cannot be justified before the judgement of God's truth which demands harmony in confessing the right faith and life according to the faith in the spirit of true Christian love (Jn. 13. 35; 1 Jn. 4.20-21; 1 Cor. 13. 4-7).

The Local Council appeals to you, dear brothers and sisters, to hear the voice of such love speaking to you on these days of celebration of the Millennium of the Baptism of Russ. We continue to hope that the dividing wall of distrust will be broken by wisdom, and the peace of God will rule among us (Col. 3. 15).

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

June 9, 1988

Trinity-St. Sergiy Lavra

APPEAL of the Local Council of the Russian Orthodox Church to All Christians of the World

*From the rising of the sun even unto the going down of
the same my name shall be great among the Gentiles
(Mal. 1.11).*

Beloved in Christ brothers and sisters,

During these days, when the Russian Orthodox Church with a thanksgiving to the All-Gracious God Who loves mankind, is celebrating the Millennium of the Baptism of Russ, her Local Council which took place at the Trinity-St. Sergiy Lavra on June 6-9, through the participating bishops, clergy, monks, nuns and laity, invites you to share in the joy of our Church and to glorify the majesty of the most honourable name of the Father, and of the Son, and of the Holy Spirit, inasmuch as in the Church, which is the Body of Christ according to St. Paul, whether *one member be honoured, all the members rejoice with it.* (1 Cor. 12. 26).

One thousand years ago, the Lord and the King of ages willed it to manifest the riches of His mercy unto the peoples of Kievan Russ and enlighten them with the light of the Gospel truth. The Russian Orthodox Church which came into being with the Baptism of Russ, throughout her history has been zealously serving the spiritual and moral upbringing of the people, and has been guiding them forward to salvation.

Entering the family of Christian nations, Kievan Russ became a partner in world's history and civilisation. In the course of several centuries Russia was shielding Europe from the hosts of Tatar-Mongol hordes, and thus guarding Europe's Christian faith and culture.

In her millennial history, our Church has been carrying on her apostolic mission on the vast territories of Europe and Asia, from the Baltic Sea in the West to the Pacific region and America in the East. Illumining the tribes and peoples on the three continents, the Russian Church was thus fulfilling the behest of God about the proclamation of preaching the Gospel to all nations. (Mt. 28. 19, 20).

The Russian Orthodox Church at the dawn of her history came to be a witness of the great division in the Christian world in the mid-11th century. From that time on she has displayed openness to the Churches of other confessions, thus allowing her children to enjoy good relations with heterodox Christians. This served as a precondition for the establishment of brotherly bilateral inter-Church contacts and for the creative and committed involvement of our Church in the ecumenical movement since its inception. This kind of openness today is manifested in the numerous multilateral and bilateral theological dialogues, in our active involvement with the World Council of Churches, with the Christian Peace Conference, with the Conference of European Churches, as well as in the cooperation with the Christian Churches all over the world, and in our common service for the good of contemporary mankind. As a result of her developing ecumenical activity, our Church is happy to have the whole Christendom participating in her millennium.

The Russian Orthodox Church is marking her jubilee in the situation of an all-round beneficial restructuring of the Soviet society. She gives her blessing to her children encouraging them to take an active and responsible part in it, proceeding from the Christian moral principles.

Beloved brothers and sisters! The second millennium of the coming into the world of our Saviour and Lord Jesus Christ is soon to end. On the threshold of this great event, the Local Council of the Russian Orthodox Church reminds you of the Appeal made on behalf of our Church at the 1977 Moscow World Interreligious Peace Conference, urging us to dedicate the time we still have until this date to strengthening ever more peace among nations, and addresses all Christian Churches, all Christians with a call to exert ever greater effort to free our planet of mass destruction weapons, to establish peace and justice, and ensure the integrity of creation on it.

How effective these efforts are will largely depend on how willing and able Christians of different confessions are to reach unanimity in understanding the urgent problems now confronting mankind, on the basis of their commonly shared evangelical truths.

Being aware of the lofty vocation to be the light of the world and the salt of the earth (Mt. 5. 13-14), the Council calls upon Christians to spare no effort in establishing among people, in public and in international spheres high moral standards. It is precisely through bringing these ideals into life, through affirming the dignity of every man and every nation, through the selfless service for the good of all humanity, through the efforts aimed at the preservation of the sacred gift of life and at the establishment of a just and universal peace, that the social mission of Christianity manifests itself in our disquieting time.

The Local Council finds it important to declare that, entering her second millennium, the Russian Orthodox Church will continue to dedicate her prayers and efforts to the achievement of the unity in faith commanded by Jesus Christ. In her relations with all Churches and Christian confessions, the Church will be guided by the gift of God's love, strictly preserving *the unity of the Spirit in the bond of peace* (Eph. 4. 3).

Beloved brothers and sisters, let us give our thanks to our Great Chief Shepherd for the gift of spiritual communion he has granted us to experience during these days, and for the gift of joint service in our divided world.

May the name of our Lord Jesus Christ be glorified in us, and we in him, through the grace of our God and Lord Jesus Christ. (2 Thess. 1. 12).

June 9, 1988
Trinity-St. Sergiy Lavra

APPEAL
of the Local Council of the Russian Orthodox Church
to the Chairman of the 3rd Special Session
of the UN General Assembly on Disarmament

Esteemed Mr. Chairman,

The Local Council of the Russian Orthodox Church meeting in the Trinity-St. Sergiy Lavra near Moscow to mark the Millennium of the Baptism of Russ, extends cordial greetings to the participants in the 3rd Special Session of the UN General Assembly on Disarmament. The children of our Church expect resolute actions on the part of the international community for the prevention of nuclear catastrophe as a mortal threat to our civilisation and the sacred gift of life itself. The Holy Scripture teaches that man is responsible for the Earth given him by the Maker to be tilled and kept (Gen. 2.15). In fulfilling this behest, we are doing all we can to preserve and consolidate peace among nations.

The years since the previous Special Session on Disarmament have clearly demonstrated that new resolute moves are required to ensure the survival of mankind and its entry without nuclear weapons into the third millennium of Our Lord. That will depend to a large extent on the outcome of your labours. We are convinced that the Soviet-American treaty on the abolition of two classes of missiles signed in Washington in December last year and ratified by the two sides will stimulate the work of your session. The recent Moscow summit meeting of General Secretary of the CPSU Central Committee Mikhail Gorbachev and President Ronald Reagan of the United States should, we trust, promote the process of ridding mankind of nuclear weapons which is beginning now. We welcome your examination of urgent problems involved in putting an end to the arms race and we are confident that the results of this examination will serve to accelerate the process of disarmament and making it irreversible. We realise that the decisions of your session will largely depend on the stand of the countries represented at it. The obvious menace of universal destruction should prompt all governments of the world to seek ways of achieving a durable international peace without arms and wars. With this aim in view we feel it is necessary to work to overcome distrust and prejudice, eradicate the spirit of hostility which separate peoples belonging to different political and social systems, something that will undoubtedly have a most favourable effect on international relations and promote to a large extent the process of disarmament. We are convinced that a realistic stand, open to dialogue and filled with goodwill, taken by our country on problems on the agenda of the 3rd Special Session will provide an effective contribution to reaching the results expected by the international community. We are trying to do all we can to promote this objective. We are praying for this and invoking God's blessing upon your labours.

With profound respect,

On behalf of the Local Council

PIMEN, Patriarch of Moscow and All Russia

June 6, 1988
Trinity-St. Sergiy Lavra

STATEMENT of the Local Council of the Russian Orthodox Church on Urgent Problems of Our Time

The Holy Local Council of the Russian Orthodox Church, meeting to mark the Millennium of the Baptism of Russia in the Trinity-St. Sergiy Lavra near Moscow, discussed the tasks of the public ministry of the Church as it affects the urgent problems of our time. The Council considers that it is necessary to attract the attention of all those who cherish peace to these problems prevailing over our earthly home and in certain cases threatening the sacred gift of life itself.

These problems include first of all the real threat of nuclear catastrophe. The necessity to eliminate this danger, incarnated materially and morally in the folly of a ceaseless arms race, becomes more and more evident. With deep satisfaction we notice that the Soviet-American Treaty on the liquidation of two classes of nuclear missiles became the first step on this path, and we believe that it will open the era of nuclear disarmament. We believe that it is urgently necessary to approve and develop this achievement through the conclusion of an agreement between the USSR and the USA on the 50 per cent reduction of strategic offensive armaments. The results of the Moscow meeting between the General Secretary of the CPSU Central Committee Mikhail Gorbachev and the US President Ronald Reagan lay the foundation for the realisation of this project in the nearest future; we think that this will make the process of nuclear disarmament irreversible and will become an important step towards the liberation of the earth from nuclear armaments by the beginning of the third millennium A. D.

The Council fixed attention on the work of the 3rd Special Session of the UN General Assembly on Disarmament. Recognising the special responsibility of this competent forum of representatives of the international community we express our hope that it will do its best to liberate our civilisation from the bonds of nuclear hostageship and will liberate humanity from the burden of fear of total destruction.

This is said in the Appeal of the Council to the participants of the 3rd Special Session of the UN General Assembly on Disarmament.

In recent years we witness the growing concern of the peaceloving public opinion over the problems linked with the plans of using space for military aims. We believe that in order to prevent this it is necessary to adopt an appropriate international treaty which would give a new impulse to the peaceful use of space.

The ecological problem presents a great danger for the existence of humanity and the integrity of God's creation. The ceaseless development of scientific-theoretical and technological thinking and its practical use allow humanity to expand more and more the economic sphere of activity. Certain achievements in this field provoke the feeling of admiration. But it is darkened more and more by the understanding that, as a result of senseless plundering, nature suffers such irretrievable and painful losses that *the whole creation groaneth and travaileth in pain together until now* (Rom. 8. 22).

Peace in conditions of air and water pollution, in conditions of disappearing forests, of a gradual disappearance of many kinds of animals and plants, of a harmful devastation of traditional energy sources and raw materials, of a general violation of the ecological balance in nature—this peace is far from a true peace as a fruit of a just attitude of man to his environment.

We consider that in creating its future, humanity should not blindly rely upon the scientific-technological progress. Only a harmonious and wise combination of the activity in favour of the material well-being and

the ceaseless moral perfection of man and society may become a reliable guarantee of saving our wonderful planet for future generations, of a conscious exploitation of nature through knowledge and labour in conformity with God's commandment given to man (Gen. 1.26.28).

With great anxiety and sorrow we are to speak again about the ceaseless danger of regional conflicts and local wars threatening the world.

On the basis of our Christian principles we consider that the existence of such phenomena as hunger, poverty, racism, economic and social injustice, illiteracy, narcotism and alcoholism in the world is inadmissible.

Together with large religious and public circles of the world we support our oppressed and struggling brothers and sisters in South Africa, and we declare that the racist apartheid system is contrary to the Christian teaching of unity of humanity (Gen. 1. 27).

We are concerned over the situation in the Middle East where our Arab brothers and sisters following different religions and belonging to different confessions, continue to live in unbearable conditions, in a situation which threatens them daily with destruction. We share the deep concern of many Churches and religious associations of the world over this situation, as well as their hope for an urgent convocation of a competent international conference on the Middle East with the participation of all parties concerned.

Together with the people of Cyprus we mourn over the situation of the division of this country, and hope for an early just and peaceful solution of the Cyprus problem.

With great sorrow we note the drama of a ceaseless fratricidal war between Iran and Iraq, and express our support of any efforts in favour of the establishment of peace in this explosive region.

We sympathise with the struggle for democracy and human rights in Latin America and the Caribbean. We recognise that it is possible to find in Christian faith the power and the foundation for participating in the struggle for the liberation from violence and oppression.

While rejoicing at the political agreements concerning the problem of Afghanistan, and hoping for a successful implementation of these agreements, we express at the same time our concern over the fate of all those missing and the prisoners of war who are our compatriots. We pray for their liberation and their return home as soon as possible. We call upon all those who are able to contribute to the positive solution of this issue, to do their best.

The problem of the economic debt of certain developing countries becomes more and more dangerous. We support the efforts of the international public opinion to put an end to this evident injustice.

Sharing the principles of the new political thinking, we affirm the priority of humanitarian moral values in all fields of national and international life, and conclude therefrom that in our nuclear era there should be no policy based upon egoistical interests and violence.

Peace, and not war, is the natural condition of humanity. Its achievement and protection is a noble task of all people of goodwill. Today, as never before, it is necessary to involve religious peacemakers into the cause of protecting the sacred gift of life from destruction.

Our permanent task is the education of faithful in the spirit of peace and justice, friendship and cooperation among nations, leading from mistrust and confrontation to brotherly love, mutual understanding and creation of a peaceful future in common.

We believe that the celebration of the millennium of the existence of the Russian Orthodox Church will renew our forces, will give us a new impulse to continue our peaceful ministry with all people of goodwill.

We shall ever be concerned of the future of the Earth, and with political, public and religious leaders we shall work for the cessation of the

arms race, for the protection of nature and for the establishment of universal and just peace among nations.

We shall tirelessly pray for the State leaders, so that they may follow the same path with wisdom, patience and courage.

We call upon all to join our works and prayers.

June 9, 1988

Trinity-St. Sergiy Lavra

TELEGRAMS ON BEHALF OF THE LOCAL COUNCIL OF THE RUSSIAN ORTHODOX CHURCH

To Mikhail GORBACHEV,
General Secretary of the CPSU Central Committee

The Kremlin, Moscow

Deeply esteemed Mikhail Sergeyevich,

On behalf of the participants in the Local Council of the Russian Orthodox Church please accept sincere gratitude for the questions put forward by us at the meeting in the Kremlin being solved favourably for the Church. We are especially grateful to you for the transfer to the Church of part of the Kiev-Pechery Lavra—the Far Caves, the oldest centre of spiritual life of our believers, and for the laying of the foundation stone of a church in Moscow, devoted to the Millennium of the Baptism of Russ.

We assure you that believers of the Russian Orthodox Church are enthusiastically accepting goodwill of the leadership of our country towards their spiritual needs, and with ever greater energy will contribute to the beneficial process of all-round renovation of our society.

We are cordially wishing you spiritual and physical strength. Blessed be your selfless work for the benefit of our dear Motherland.

PIMEN, Patriarch of Moscow and All Russia

June 9, 1988

To Nikolai RYZHKOV
Chairman of the USSR Council of Ministers

The Kremlin, Moscow

Deeply esteemed Nikolai Ivanovich,

Participants in the Local Council of the Russian Orthodox Church were shocked at the tragic event at the station of Arzamas which led to numerous victims. We share the grief of the relatives and friends of those who perished or have been wounded, the sorrow of our compatriots. We pray for the victims of the explosion and contribute fifty-three thousand rubles and fifty-four US dollars, collected by us at the Council, to the relief fund.

With deep respect, on behalf of participants in the Council,

PIMEN, Patriarch of Moscow and All Russia

June 8, 1988

To Vitaliy MASOL
Chairman of the Ukrainian SSR Council of Ministers

Kiev

Deeply esteemed Vitaliy Andreyevich,

The Local Council of the Russian Orthodox Church was greatly inspired by the return to the Church of part of her oldest monastery, the Kiev-Pechery Lavra—the Far Caves, and is expressing her deep gratitude to the Ukrainian SSR Council of Ministers for this vivid manifestation of consideration for the needs of believers of our state. This event redoubled the joy of celebrating the Millennium of the Baptism of Russ, for the Lavra since ancient times has been and remains a spiritual centre of our Church. Many important events in the History of the Church and our Motherland are connected with it, including its outstanding role in developing education and our original culture. We assure you that resumption of the activity of this cloister will give new strength to our believers who are actively participating in the beneficial process of restructuring and renewal of the life of our Soviet society.

With deep respect,

PIMEN, Patriarch of Moscow and All Russia

June 8, 1988
Trinity-St. Sergiy Lavra

Patriarchal Awards

The following persons have been awarded by ukases of His Holiness Patriarch PIMEN of Moscow and All Russia:

His Eminence Metropolitan **Serapion** of Kishinev and Moldavia was granted the right to wear a second panagia (April 1, 1988);

His Grace Archbishop **Mefodiy** of Voronezh and Lipetsk was elevated to the dignity of metropolitan;

His Grace Archbishop **Leontiy** of Orenburg and Buzuluk was decorated with the Order of St. Sergiy, 1st Class, on the occasion of his 75th birthday (May 7, 1988);

His Eminence Metropolitan **Pitirim** of Volokolamsk and Yuriev was awarded a memorable panagia on the occasion of the 25th anniversary of his episcopal consecration (May 23, 1988);

His Grace Archbishop **Viktorin** of Vilno and Lithuania was decorated with the Order of St. Vladimir, 1st Class, on the occasion of his 85th birthday (June 4, 1988);

His Eminence Metropolitan **Aleksiy** of Kalinin and Kashin was granted the right to wear a second panagia in recognition of his service of the Church (June 1, 1988).

Meeting of Heads and Representatives of Churches and Religious Associations of the USSR Devoted to the Millennium of the Baptism of Russ

May 23, 1988, Trinity-St. Sergiy Lavra

On the threshold of the official celebration of the Millennium of the Baptism of Russ, His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia made a proposal to His Holiness Patriarch Pimen of Moscow and All Russia to convene a fraternal meeting of the heads and representatives of Churches and religious associations in the Soviet Union devoted to the jubilee.

Similar proposal was made by His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians. These fraternal proposals were accepted by the supreme authority of the Russian Orthodox Church with great enthusiasm. The meeting of the heads and representatives of Churches and religious associations in the Soviet Union took place on May 23, 1988, at the Trinity-St. Sergiy Lavra in Zagorsk.

In the course of fraternal discussion, the heads and representatives of Churches and religious associations offered their warm congratulations on the occasion of the Millennium of the Baptism of Russ to the Russian Orthodox Church, the Old Believers Archbishopric of Moscow and All Russia, the Old Orthodox Christian Believers Archbishopric of Novozybkov, Moscow and All Russia, the Supreme Old Believers Council in the Lithuanian SSR, the Grebenshchikovskaya Community of Old Believers in Riga, the Transfiguration Community of Old Believers in Moscow, the Community of Christian Old Believers of the Pomorye Communion in Moscow, and the Community of Christian Old Believers of the Pomorye Communion in Leningrad. The participants unanimously noted that the jubilee could be rightly considered a common feast, for the cultural and spiritual values of the Churches and religious associations in our common homeland were the property of the whole nation.

Concluding the meeting, His Holiness Patriarch Pimen said: "We rejoice in the fact that the jubilee of the Russian Orthodox Church has become an occasion for a new expression of love, mutual understanding and beneficial cooperation between our Churches and religious associations.... We regard the millennial celebrations as a festival of our common culture, of our common history."

OPENING ADDRESS BY HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA

Esteemed participants of the meeting, dear brothers,

From the bottom of my heart I welcome all of you gathered here today at our traditional meeting in the Great Lavra of the Life-Giving Trinity within these walls founded by St. Sergiy, Hegumen of Radonezh.

We offer our cordial gratitude to His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, and His Holiness the Supreme Patriarch and Catholicos of All Armenians, Vasken I, for the initiative of calling this meeting devoted to the Millennium of the Baptism of Russ.

This festive event has exceeded the boundaries of our Church. It is also inseparably linked with the Old Believers Archbishopric of Moscow and All Russia, with the Old Orthodox Christian Believers Archbishopric of Novozybkov, Moscow and All Russia and with all Old Believers communities which accept no priesthood.

This event has also been regarded as their own by Churches and religious associations in many countries. Sharing in the celebration are broad public sections of this country and strong interest towards it has been shown in the cultural circles all over the world.

Thus we, representatives of various Churches and religions, have come to this fraternal meeting to mark the millennium of the Russian Orthodox Church.

All of us Christians as well as followers of other faiths share but one historical destiny and common civic tasks. Each of our Churches and religious associations have provided and continue to provide their own contribution to the common treasury of spiritual values of our people.

Despite the confessional distinctions between the Christian Churches of our country, we are all united by that original unity in faith that dates back to the epoch of the Baptism of Russ, the time of the Undivided Church.

For many centuries now the children of the Russian Orthodox Church have been living as close neighbours with the followers of Buddhism, Judaism and Islam. The ethic stands of the followers of these religions in this country help consolidate our common efforts for the benefit of the Soviet people, for the good of all mankind.

This present meeting is a meeting of brothers belonging to the one big family of believers of this country.

And it is time today to discuss our common tasks in serving our Motherland and the cause of consolidating and preserving peace among nations.

Our country is now in the process of perestroika, which is no simple or easy matter. We, believers, are involved in this process too, but our involvement must be more effective. We do have broad possibilities for that, which are now not yet used to the full extent.

During a recent meeting with myself and members of the Holy Synod Mikhail Gorbachev said with reference to our believers that "perestroika, democratisation and glasnost concern them as well—in full measure and without any restrictions. This is especially true of ethics and morals, a domain where universal norms and customs come in so helpful for our common cause."

The beneficent process of perestroika is penetrating deeper day by day into all aspects of life of Soviet society. In the atmosphere of promoting the principles of democracy believers can do much good in the field of philanthropy, work for protecting the environment, take part in protecting and restoring historical, architectural and cultural monuments, in a word, can provide a contribution of their own to the cause of promoting the prosperity of their native region and of the country as a whole.

Each of us wants prosperity for his people, and this can only be achieved by having prosperity for all, when every nationality prospers, big and small, when everyone shares in this prosperity because it is something which cannot be divided.

The supreme moral ideal requires that we should love all people as we love ourselves (Jn. 13.34), and that means embracing with our love the sons and daughters of every nation.

And, as at our previous meetings, we shall certainly concern ourselves with our peacemaking ministry.

We have been inspired by the heads of the USSR and the USA signing in Washington in December of last year of the treaty on the elimination of two classes of missiles as paving the way to a world without nuclear weapons.

We are looking forward to a successful outcome of the Moscow summit between Mikhail Gorbachev and Ronald Reagan.

We welcome the summit with all our hearts and pray that it be crowned with blessed success for the good of the whole of mankind.

The 3rd Special Session of the UN General Assembly on Disarmament opens in New York in late May. Its importance can hardly be overestimated. Great hopes are being pinned on it by all men of goodwill. I believe we should address its participants and express support for their forthcoming work.

All of these things, I feel, can be the subject of our discussion in addition to other aspects of our religious involvement in the life of our society.

I suggest that in conclusion of our meeting we adopt a concluding communique informing religious and public circles of our deliberations.

I ask His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, to conduct this meeting.

And now, dear brothers, let us offer up a silent prayer for the success of this meeting of ours.

APPEAL to the 3rd Special Session of the UN General Assembly on Disarmament

The heads and representatives of Churches and religious associations of the Soviet Union meeting on May 23, 1988, at the invitation of His Holiness Patriarch Pimen in the Trinity-St. Sergiy Lavra near Moscow to mark the Millennium of the Baptism of Russ would like to extend their cordial greetings to the participants in the 3rd Special Session of the UN General Assembly on Disarmament.

The years since the previous special session on disarmament, the years of hope, disappointment and fresh hope, have clearly demonstrated that new resolute steps are urgently needed to ensure the survival of mankind and its entry into the third millennium without nuclear weapons, and these steps depend to a large extent on the outcome of your efforts.

We trust that the success of your work will be greatly promoted by the results of the Soviet-American summit.

Encouraging in this context was the treaty on the elimination of two classes of missiles signed in December last year in Washington whose coming into effect would mark the beginning of real nuclear disarmament.

We are hopeful that the forthcoming Moscow summit between the General Secretary of the CPSU Central Committee, Mikhail Gorbachev, and President Ronald Reagan of the United States will give new momentum to the process of ridding mankind of the blight of nuclear weapons, the process which is now commencing.

At the same time we would like to express our special concern over the persisting threat of militarization of outer space. In this respect we would like to hope that the international community will not permit the arms race to spread into near-Earth orbits.

Another cause of profound concern is the perfecting of the regular type of weapons which, in some cases, can become a means of mass annihilation of humanity.

No less dangerous are the existing stockpiles and continued production of chemical weapons and the development of new military technologies and types of weapons.

The size of the accumulated arsenals of weapons amounts to utmost madness. The sight of intellectual, material and natural resources being consumed by the insatiable Moloch of war when the overwhelming majority of the Earth's population are denied opportunities for living a life worthy of human beings contradicts human reason and natural ethics. The current critical situation on this planet endangers the sacred gift of life itself and the integrity of the whole of creation.

These and other urgent problems involved in the arms race and disarmament will be the subject of your assessments and recommendations which, we hope, will promote the process of disarmament and render it irreversible.

We are convinced that a realistic stand open to dialogue and filled with goodwill taken by our country on issues on your current agenda will help it achieve the results expected by the international community.

We call upon you, highly esteemed participants in this session, to do all you can to make the outcome of your deliberations meet the expect-

tations of the world family of nations for a universal and just peace without weapons and wars.

On our part, we assure you that we shall not slacken our efforts in the sacred ministry of peacemaking and especially in fulfilling the constant task of our Churches and religious associations of educating our flock in the spirit of peace. We shall support the work of your session in every way and do all we can to help translate its decisions into life.

We pray for a blessing upon your efforts for peace.

From the Armenian Apostolic Church

VASKEN I, Supreme Patriarch and Catholicos of All Armenians

From the Church of the Seventh-Day Adventists

Mikhail KULAKOV, Chairman of the Council of the Church of the Seventh-Day Adventists in the RSFSR

From the Central Religious Board of the Buddhists of the USSR

Did Khambo Lama Erdem TSIBIKZHANOV, Vice-Chairman

From the All-Union Council of the Evangelical Christians-Baptists

Vasily LOGVINENKO, Chairman

From the Georgian Orthodox Church

ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi

From the Evangelical Lutheran Church in the Latvian SSR

Erik MESTERS, Archbishop of the Evangelical Lutheran Church in Latvia

From the Evangelical Lutheran Church in the Lithuanian SSR

The Rev. Jonas KALVANAS, Member of the Presidium of the Consistory

From the Evangelical Lutheran Church in the Estonian SSR

Kuno PAJULA, Archbishop of the Evangelical Lutheran Church in Estonia

From the Moscow Judaic Community

Adolf SHAEVICH, Chief Rabbi of the Moscow Choral Synagogue

From the Methodist Church in Estonia

Olav PARNAMETS, Superintendent

From the Muslim Religious Board for Central Asia and Kazakhstan

Mufti Shamsutdin BABAKHANOV, Chairman

From the Muslim Religious Board for the European USSR and Siberia

Mufti Talgat TADZHUDDIN, Chairman

From the Muslim Religious Board for Transcaucasia

Abdurrashid DUDAEV, First Vice-Chairman of the Department of International Relations of the Muslim Organisations in the USSR

From the Muslim Religious Board for Northern Caucasus

Mufti Makhmud GEKKIEV, Chairman

From the Roman Catholic Church in the Latvian SSR

Bishop Vilhelms NUKSS, Vicar General of the Apostolic Administrator

From the Russian Orthodox Church

PIMEN, Patriarch of Moscow and All Russia

From the Old Believers Archbishopric of Moscow and All Russia

ALIMPIY, Archbishop of Moscow and All Russia

From the Old Believers of the Old Orthodox Christian Archbishopric of Novozybkov, Moscow and All Russia

GENNADIY, Old Orthodox Christian Believers Archbishop of Novozybkov, Moscow and All Russia

From the Supreme Old Believers Council in the Lithuanian SSR

Ivan EGOROV, Chairman

From the Riga Grebenshchikovskaya Old Believers Community

Aleksei KARATAEV, Chairman of the Executive Body

From the Moscow Transfiguration Old Believers Community

Andrei LOBZA, Chairman

From the Moscow Community of Christian Old Believers of the Pomorye Communion

Petr KHALKOVSKY, Vice-Chairman

From the Leningrad Community of Christian Old Believers of the Pomorye Communion

Iliarion PETROV, Chairman

Chairman of the Council for Religious Affairs at the USSR Council of Ministers, K. KHARCHEV, Meets Bishops of the Russian Orthodox Church

On March 28-31, 1988, there was a Pre-Council Bishop's Conference at the Dormition Church of the Moscow Novodevichy Convent under the chairmanship of His Holiness Patriarch Pimen of Moscow and All Russia. Following the meeting, the participants met with the Chairman of the Council for Religious Affairs at the USSR Council of Ministers, K. Kharchev, in the conference hall of the Department of External Church Relations at St. Daniel's Monastery.

He told the participants of the impact of the perestroika on the problems associated with the functioning of the Churches and other religious associations in this country, of the Council's assistance in preparing for the Millennium of the Baptism of Russ, and of the favourable turn of events in Church-State relations. K. Kharchev replied numerous questions of the participants. The meeting proceeded in a friendly atmosphere.



THE 3RD INTERNATIONAL CHURCH STUDY CONFERENCE IN LENINGRAD

The 3rd International Church Study Conference on Russian Orthodox Liturgical Life and Ecclesiastical Art, met at the Leningrad Theological Academy from January 31 to February 5, 1988 (see the material published in JMP, 1988, No. 7). It was attended by nearly 150 leading Orthodox and heterodox theologians and Church historians, philologists, art specialists, musicologists and archaeologists from 21 countries. More than 100 papers were presented, throwing light, each from a different angle, at various aspects of the inexhaustible spiritual heritage which has been forming and developing in this country ever since the Christianisation of Kievan Russ.

Some of the papers were heard at plenary sittings, the majority were read in the conference's three sections: (1) Liturgical Life; (2) Church Architecture, Iconography and Music and (3) History and Written Language. The scope and complexity of some of the subjects went far beyond the themes of the sections. The speakers' dissimilar treatment of identical problems made for lively discussions.

ANTECEDENTS TO THE CHRISTIANISATION OF KIEVAN RUSS

Doctor of Historical Sciences **L. Gumihev** stated in his paper "The Choice of Faith", that the historical causes for the adoption of Christianity by Prince St. Vladimir in the 10th century, were rooted in the distant past. In circa 861 St. Cyril preached among the Khazar tribes, whose domains bordered on Kievan Russ. In 864 Patriarch Photios of Constantinople sent missionaries to Russ, who founded the first Christian community in Kiev. Princess Olga of Kiev (945-969) was an early convert.

During the reign of Prince Vladimir (980-1015) the lands to the east of Kievan Russ were under the sway of Islam, and the rulers of the Khazar khaganate were recent converts to Judaism. Prince Vladimir had to "choose a religion" and he decided in favour of Eastern Orthodoxy.

Apparently none of the numerous reports about the adoption of Christianity by European peoples contains anything resembling the famous account on the "contest of faiths". Prince Vladimir parleyed with Muslims, with spokesmen for the Western Christian tradition, and with Khazar Judaists; a Greek philosopher preached to him. But not preaching, doctrine or catechisation settled the matter. As well as hearing, Prince Vladimir wanted to see. So he sent ten "men worthy and judicious" to see the

tangible reality of each religion as manifested in its rite. It was in Constantinople that they found what they were looking for. The Patriarch showed them "church beauty". Back at the Prince's court they reported: "We know not how to tell about it: we only know that there God dwells among the people.... We cannot forget that beauty".

Hieromonk Prof. **Miguel Arranz** (Order of Jesus, Vatican) dwelt in his paper, "The Rite of Catechumenate and Baptism in Ancient Russ", upon the exact date of Prince Vladimir's baptism. According to the Lavrentiy Chronicle, Prince Vladimir received baptism from Constantinople clerics in Chersonesus, after he had captured that city. The procedure for admitting into the bosom of the Constantinople Church called for nearly two months of preparation.

A collation of the Constantinople Euchologion with the Potrebnik of Patriarch Filaret (Moscow, 1623-1625), describing the rite for the admission of Roman Catholics to the Church, make it possible to form some idea of the timing of Prince Vladimir's baptism. If he was baptised on the Feast of the Epiphany in 988, his first catechumenate (which lasted 40 days) must have begun on November 15, and the second, which was then common (it lasted 10 days), began on the Christmas Day of the year 987. If, however, he received baptism on the Easter Night (the night of April 7, 988), the first catechumenate

began either on February 12 (Meat-fare Sunday) or on February 5 (Sunday of the Prodigal Son) of the year 988; the second catechumenate started on March 12, Monday of the 4th week of Lent.

Candidate of Historical Sciences **S. Belyaev** (Institute of History, USSR Academy of Sciences), in a paper entitled "The Uvarov Basilica Ensemble in Chersonesus—the Place of the Baptism and of Wedding Ceremony of Prince Vladimir",* discussed the location of some of the places associated with the Prince's conversion.

Archimandrite **Avagustin**, docent at the LTA, in a paper headlined "The Monastery of Studios and Ancient Russ", discussed the ways the spiritual dependence on Byzantium influenced the rise of a Christian culture in Ancient Russ. The Monastery of Studios, founded in Constantinople in the 5th century, played an important part in this process. Russian scribes copied ancient manuscripts at that cloister, which also supplied books and icons to Russ on its own. The Studite tradition had a formative impact on Old Russian hymnography. It was from there, too, that the Russian Church obtained her monastic rule, which exerted a significant influence on her liturgical life up to the early 15th century.

LITURGICAL LIFE OF THE RUSSIAN ORTHODOX CHURCH

Hieromonk **Feodosiy** (LTA), in a paper titled "Initial Cenobitic Rule of the Russian Monasteries as a Living Source of Church Tradition", traced the gradual replacement, within the Russian Church, of the Studite with the Jerusalem Rule and concluded that the Typicon currently in use was a blend of these two and a number of local Rules, with the Jerusalem features predominating in the liturgical and the Studite features in the disciplinary sections.

Hieromonk **Basil Grolimund** (France), in a paper on "Development of the Skete's Rule and Its Spread in Russ", spoke about the extensive development—under the impact of the hesychastic movement—of skete monasticism on Mt. Athos in the 13th and 14th centuries. By the turn of the 15th century a Sla-

vonian text of the Skete Rule was already in existence. St. Nil of the Sora († 1508) was one of the first to establish an Athos-type skete in North-east Russia. The Skete Rule is contained in many Russian manuscripts up to the 18th century. Since the Greek original has been lost, publication of the Russian text is essential.

In a paper titled "Semiography of Old Russian Church Typica", Father **Boris Danilenko** (library of the Spiritual and Administrative Centre of the Russian Orthodox Church, Moscow) showed how the Russian Church, drawing on the rich heritage of the Orthodox East, created liturgical manuals of her own. A case in point is the **Okozritelny Ustav** (Visual Rule) of Archbishop Gennadiy of Novgorod († 1505), which provided a valuable guide for rubricators. It was, in effect, a new form of the Orthodox Typicon—more precisely, of its largest section, Menologion.

Dr. **A. Alekseyev** (Leningrad Branch of the Institute of Linguistics, USSR Academy of Sciences), speaking on "Liturgical Type of the Slavonic Text of Holy Scripture", stated that the following liturgical books were used in Russ in the early period: the Concise Aprakos Gospel,* the Complete Aprakos Gospel, the Concise Aprakos Apostle, the Complete Aprakos Apostle, the Book of Paroemias, and the Psalter (with liturgical offices). The texts of the liturgical Gospel and the Apostle, as distinct from the edifying types of these books, are divided into pericopes and arranged in the order in which they are read at Divine Service during the movable cycle of the ecclesiastical year, beginning with Easter.

At the turn of the 14th century, there appeared an edition of the four Gospels adapted, by means of special notes, for liturgical purposes. As a result, the number of aprakoses began to diminish. At about the same time. Old Testament paroemias began to be included in the Triodia and liturgical Menaia, which led, in the 17th century, to the complete abandonment of the Book of Paroemias as a liturgical book in its own right.

The Psalter, the concise Aprakoses

* The Slavonic translation of the Greek Gospel lectionary used in the liturgical practice of the Eastern Church.

* See *JMP*, 1988, No. 6, p. 29.

and the Book of Paroemias belong to the Slavs' earliest written texts. They are the legacy of Sts. Cyril and Methodius. The complete Aprakoses and the four Gospels are of somewhat later date (10th century). The liturgical Slavonic text of Holy Scripture thus took shape, in its complete form, at a very early stage, in the initial period of Slavonic writing. Belonging as it does to the Church as the congregated faithful, it alone possesses dogmatic authority.

Metropolitan **Pitirim** of Volokolamsk and Yuriev presented a paper on "Ostromir's and Mstislav's Gospels as Witnesses of the Biblical Traditions of the 11th-12th Centuries". Ostromir's Gospel (1056-1057), one of the earliest monuments of Slavonic writing, is an aprakos containing daily Gospel lessons from Easter to Pentecost, as well as Saturday and Sunday readings for the remaining weeks of the year. It also includes Gospel readings according to Menologion, beginning with September, and a number of additional readings.

The Millennium of the Baptism of Russ offers a good opportunity for presenting to the world some of the finest examples of old Russian writing and scholarship. The ancient liturgical books of the Russian Church already published include the Kiev Psalter (1397) and the Svyatoslav's Izbornik (1073). The publication of Ostromir's Gospel, a magnificent monument of 11th-century Russian book art, will be the next step in this work. It will also complete the long series of studies undertaken to make possible this scholarly edition.

Preparations are in an advanced stage for a facsimile edition of Mstislav's Gospel (Moscow Patriarchate publication), another valuable monument in our New Testament tradition. This aprakos was commissioned by Prince Mstislav the Great, baptised Feodor († 1132), great-grandson of Yaroslav the Wise and son of Vladimir Monomakh, as a donation to the Annunciation Church he built in 1103 in Gorodishche, the ancient princely residence several kilometres from Novgorod.

The Mstislav manuscript is the oldest and best-preserved copy of the second Slavonic edition of the aprakos Gospel, a version dating back to the turn of the 12th century. The exhaustive complete-

ness of the readings, including—in the order determined by the Church calendar—almost the whole of the four Gospels, and the Russian character of the edition, make it an extremely valuable source on the history of the Russian language and Russian writing. The facsimile edition will enable scholars in this country and abroad to make a comprehensive study of this as yet insufficiently known source.

Candidate of Historical Sciences **K. Logachev** (LTA), speaking about "Vital Questions of Studies in the Slavonic Liturgical Biblical Texts", warned against attempts to reduce the analysis to "a strictly philological investigation" and tried to prove the necessity of their exhaustive study.

Archbishop **Savva** of Bialystok and Gdansk, Orthodox Church in Poland ("From the History of the Liturgical Slavonic Texts") stated that the uniform liturgical tradition which took shape in Kievan Russ at the time of its Christianisation, helped to maintain the spirit of Christian community in later times. After the incorporation of Southwest Russ into Lithuania, Orthodox Christians were divided by state borders, but continued to preserve their spiritual unity.

An important factor helping to maintain the unity of liturgical life in Southwest and Northeast Russ was book-printing. In 1491, the **Osmoglasnik** (Octoechos), the first printed Slavonic Orthodox liturgical book, appeared in Cracow. In 1569, Ivan Fedorov, the first Russian printer, brought out an "instructive Gospel" in Zabludow, near Bialystok; in 1570 he printed the Psalter and Horologion. These publications, as well as Ivan Fedorov's subsequent work in Lvov and Ostrog (notably the Ostrog Bible of 1580), contributed substantially to raising the religious and national self-consciousness of the West-Russian Orthodox Christians.

A. Okunev (Publishing Department of the Moscow Patriarchate), in a paper titled "Apprehension of Byzantine Theology in Russ in the Slavonic Translations of Liturgical Texts", showed that along with Holy Scripture various other liturgical books held an important place in the liturgical life of the Russian Orthodox Church. The celebration of Holy Saturday was one of the principal and oldest services of the Con-

stantinople Church. We have no specific reports as to who translated this office and when, but we may assume with certainty that if Sts. Cyril and Methodius, in shaping divine service in Slavonic, translated the Octoechos, the General Menaion and some festal services, they translated the Easter offices too. The liturgical texts of Holy Saturday stand out for their theological significance, dealing as they do with the Lord's passion and burial, descent into hell and Resurrection.

N. Osorgin (St. Sergius Orthodox Theological Institute in Paris) spoke on "Annunciation, Nativity of Christ and Easter as an Image of the Three-Day Resurrection of Christ in Connection with the Nicene Formula for the Day of the Holy Easter". He pointed out that Holy Saturday and Easterday contained, liturgically speaking, the entire Church year as an expression of Creation. On the sixth day of Creation, corresponding to Friday, God made Adam, the first human, who fell from Him. Therefore, the New Adam, Christ, on the corresponding day, Holy Friday, atones on the Cross for Adam's sin, and on the seventh day, Holy Saturday, while resting in the sepulchre bodily, destroys the kingdom of darkness; and on the following day, the first of the week, which corresponds, in this order, to the first day when God brought light into the world, the Risen Christ brings into the world the unquenchable light of His Resurrection.

Prominent in the overall Byzantine liturgical heritage assumed by Ancient Russ is the theological work of individual Fathers and teachers of the Eastern Church, notably St. Simeon the New Theologian (11th century), whose spiritual influence, strong even during his lifetime, laid a distinct imprint on the subsequent centuries of Byzantine history too.

In a paper entitled "Works by Simeon the New Theologian in the Liturgical Books of the Russian Orthodox Church" Deacon **Valentin Asmus** (MTA) pointed out the spiritual influence of St. Simeon and various texts in one way or another associated with his name, which are to be found in liturgical books. All these texts are private prayers, such as that

for the Holy Eucharist, beginning with the words "From lips defiled...." More texts associated with him occur in the Office of Preparation for Holy Communion, contained in early printed Slavonic books still used by the Edinovertsy and Old Believers.

Lastly, there is one more text by St. Simeon, forming part of the morning prayer beginning with the words: "O My Gracious and All-Gracious God!" A passage of this prayer, from the words "for who believes in Me" to "may I share in Thy eternal glory", coincides fully with lines 92 to 100 of Hymn 26 composed by St. Simeon.

The Rev. **Jan Blagoslav Lašek** (ČSSR), in his paper "Slavonic Scholar Josef Dobrovsky and His Views on the Slavonic Divine Service in Czechia at the Time of Its Christianisation", cites evidence of Christianity having existed in Czechia even before the Mission of Sts. Cyril and Methodius. And in the 11th century, a monastery was founded in Sazava, where the Liturgy was conducted in the Slavonic language.

The similarity in structure, subject and lexical features between St. Venceslas' liturgical manual and the Prague Glagolitic sheets, on the one hand, and ancient Russian liturgical books, on the other, was discussed by A. Rogov, Candidate of History (USSR), in a paper entitled "Russian-Czech Cooperation in the Early Liturgical Creative Work."

Candidate of Philological Sciences **M. Momina** (USSR) ("Practice of Early Translations of Hymnographical Texts") examines the question of whether Byzantine and Bulgarian liturgical books, when adopted in Russ, were corrected translated anew or simply copied. Textual analysis shows that, in late 11th-century Russ, Bulgarian liturgical books were indeed corrected, by reference to the Greek originals. The checking may have been linked with the appearance of the Studios Rule, introduced by St. Feodosiy of Pechery. Corrections of this kind are to be found in the Menaia, Octoechoses, Triodia, Stycheraria, Hirmologia, Kontakaria and Horologia.

*Archimandrite AVGUSTIN,
Docent at the LTA*

(To be continued)

The Tolga Icon of the Mother of God

"Time will pass; all temporary sorrows, like a forgotten dream, will pass as well... But today do you not feel within yourself, in your conscience, in the depth of your spirit and heart, the joy and consolation which force us to forget everything around us?... This is the grace-bestowing consolation of the Heavenly Intercessor, the spiritual gift of Her Motherly love...."

(From a sermon by Archbishop Dimitriy (Muretov; † 1883) of Kherson and Odessa)

One of the ways in which the Mother of God manifests Her love and mercy for Christendom is through Her icons. How many poetic names the people have given them: "Assuage My Sorrows", "Joy Unhoped-For", "Warrantress of the Sinful", "Seeking of the Lost", "Consolation of All the Afflicted". The icons of the Mother of God attest to the profound penetration on the part of Orthodox icon painters into what comprises a special form of the revelation of divine reality. The all-encompassing love which knows no laws other than pity and compassion for all of creation, and the motherly intercession of the "caressing heart" is expressed most fully in the image of the Mother grieving for her crucified Son. Eleusa is a widespread iconographical type in which the illumined, transformed emotion is as if personified.

The Tolga Icon of the Mother of God is one of the oldest versions of the Eleusa image. According to tradition, it appeared in 1314 not far from Yaroslavl, at the confluence of the Volga and the Tolga rivers, to Bishop Prokhor of Rostov (schemamonastic name Trifon), who had stopped here for the night. As is said in the akathistos to the Tolga Icon of the Mother of God, Bishop Prokhor awoke at midnight and "saw a fiery pillar" on the other bank of the Volga. A bridge led to it. "O Master, Lord Jesus! Great and inscrutable are the depths of Thy mercy," the bishop prayed, and crossed the river via the bridge. When he drew close to the gleaming column, he saw an icon of the Most Holy Mother of God "standing in mid-air and shining with a heavenly light". Astonished by the vision, he prayed for a long time, and when he returned he forgot to take his crozier. The next day the icon was found between the trees, at the site of the night apparition, and the bishop's crozier next to it. On this spot "St. Trifon together with the inhabitants of the city of Yaro-

slavl with great zeal" cleared the forest and laid the foundation for a church. By noon a one-day* church was already built, and that evening Bishop Prokhor consecrated it as the Church of the Presentation of the Blessed Virgin in the Temple. He translated the icon there and established the celebration of the day of its appearance on August 8. Afterwards Bishop Prokhor founded the Monastery of the Tolga Icon of the Mother of God on this site, and the Tolga Icon of the Mother of God became its main shrine.

Like all the icons belonging to the Eleusa type, the Tolga Icon is filled with warmth and sincerity, motherly love and tenderness, and the human aspect of God-motherhood and Incarnation is expressed more forcefully in it. Before us is the image of the Mother Who is deeply lamenting the forthcoming sufferings of Her Son and is experiencing in silence the inevitability of these sufferings revealed to Her beforehand. However, in Eastern Christian art, unlike Western, this human, "everyday" aspect plays a much less significant role. The artistic language of iconography is purged of naturalistic elements. Each human being portrayed in an icon is given meaning and transformed, and finds its genuine significance and place. From contact with the Godhead maternal sorrow turns into compassion for universal misfortune, into pain from the fact that suffering in general exists as an unremovable element of the world order. It is difficult to find among the Eleusa icons created by the masters of Early Russia one equal to the Tolga Icon in expression of sorrow. The Russian master of the early 14th century managed to convey the suffering captured by the Byzantine artist in the visage of the

* "One-day" (Rus. *obydenny*) was the name given in Russia to churches built in one day, i. e., within a very short span.—Ed.

"Vladimir Theotokos" through other means, but means no less expressive in their emotional impact. The combination of the silvery (due to the admixture of tin) background with the black-green, reddish-brown and emerald-green tones, the rhythmic lines of the icon and its artistic and stylistic features are all concentrated on the spiritual content of the image.

In terms of the emotional impact, depth of spiritual content and high artistry, the icon can rightly be considered

one of the masterpieces of the 14th century.

However, for each Orthodox believer the Blessed Virgin is also the "comforting promise". "Man-loving Christ... hath given Thee, His Most Spotless Mother to protect and defend Christendom." And She, through Her icons, of which the Tolga Icon is one, "guides us along the salvific path of Christ's commandments to the radiant city—the Jerusalem which is above".

E. TURKINA

Blessing of the Chapel Over the Well

Pilgrims who visit the Trinity-St. Sergiy Lavra are well familiar with the chapel over the well which stands in the Lavra square near the southwest corner of the Dormition Cathedral. Despite its small size, it is not "swallowed up" by the much larger cathedral and in a way connects the Refectory Church of St. Sergiy and the chambers where the Moscow Theological Academy is housed. Pious Christians believe that the water which pours down in pure streams from the cross in the middle of the marble cup has been blessed through the prayers of St. Sergiy. For that matter, the appearance of the well, over which this chapel was later erected, was connected with a miracle. This is what monastery tradition relates on this score.

In the 17th century the monastery began experiencing a shortage of water. For many years the monastery superiors had sent, even to Ustyug and Torma, for people skilled in finding it. However, as the Lavra chronicler writes, Divine Providence "did not permit such an endeavour to be wrought by human hands." In 1644 repairs on the narthex of the Dormition Cathedral were undertaken. When the workmen set about dissembling the foundation, suddenly a spring of pure water broke through from under the ground. Sceptics—they have existed in all times—declared what had happened a fluke. But the next day Monk Pafnutiy, nicknamed the Mischievous One, was cured of an eye disease with the water from the spring, thus refuting the disbelievers.

"So we," the contemporary continues, "thanked the Most Holy Trinity, the Most Holy Theotokos and St. Sergiy,

and ordered that a well be made." The outward appearance of that well is unknown to us, but Paul of Aleppo, who visited the Lavra in the mid-17th century, writes in his diary that the well was built in the shape of a cell.

The exact date of the construction of the chapel that exists today is unknown. The dean of the Lavra, Archimandrite Pavel, writes in his "Brief Description", published in 1796, that it was built in the last quarter of the 17th century, together with St. Sergiy's Refectory Church, "during the reign of Feodor Alekseevich or at the start of the rule of Ioann Alekseevich and Pyotr Alekseevich, because the building is not only of identical architecture; it also seems to have been made by the same master that built the refectory church."

The entrance to the chapel is always crowded. However, there is an especially large influx of pilgrims on feast days. Many take water home with them, to the farthest corners of the country.

However, those who arrived at the Lavra on the eve of 1988 found the chapel locked, as repairs had begun in it.

"As early as last March," relates the steward of the Trinity-St. Sergiy Lavra Archimandrite Spiridon, "a commission which included experts from the production bureau of the Society for the Protection of Cultural and Historical Monuments of Moscow Region and from the Moscow regional restoration trust established that the chapel's foundation had sagged under its east wall as a result of soil erosion. Urgent measures had to be taken, or the walls might be ruined as well. The cavity that had formed under the foundation was concreted. The

immediate threat was eliminated, but its causes remained. The chief one is the condition of the well over which the structure stands. The last time it was repaired was evidently early-19th century, upon orders of Metropolitan Filaret of Moscow. In spring 1987, simultaneously with fortifying the foundation, we cleaned out the well shaft. The Restoration Design Institute provided recommendations on further use of the chapel over the well. Experts proposed restoring the well by buttressing its shell. Our builders launched this work on December 28, 1987.

All the design and restoration work was done through our own resources; workers and experts did not have to be hired from outside. A new shell was made of strong oak logs, and special pumps were sunk to a depth of 18 metres, to where the water-bearing layer lies. They feed water through stainless steel pipes to a special reservoir, and from there it enters the water-distributing cup. Incidentally, it now stands closer to the centre of the chapel. In its former site there is a hermetic hatch. It closes entry to the well and is required for maintaining it in working condition.

On April 14, a special commission signed the papers making the well operational.

...On Easter Friday—it fell on April 15 this year—the blessing of water was conducted, in accordance with the Rule of the Russian Orthodox Church, in all churches. On this day a miraculous event—the healing of a blind man by the Theotokos, which occurred in the 14th century at a spring near Constantinople—is prayerfully recalled.

Late Liturgy in the Dormition Cathedral of the Trinity-St. Sergiy Lavra drew to a close. A solemn procession

exited from the north doors. The banners were borne forth followed by the clergy who walked around the majestic church in a festal procession and stopped in the Lavra square. As is the case on the Feast of the Epiphany, at the entrance to the chapel over the well stand huge cisterns of water, and closer to the centre of the square, a chalice for the blessing of water. The cold wind that from morning had been chasing across the sky clouds which sprinkled snow from time to time had abated, and the flame of the candles was hardly flickering. The sun peeped through, and the tongues of fire disappeared entirely from sight: only shimmering air around the black hooks of the wickers gave an indication that the candles were burning.

Having blessed the water in the square, the father superior of the Lavra, Archimandrite Aleksey, walked into the chapel.

"Maker and Creator of all, bestow thy heavenly blessing upon this water, which is in this well, and to all who take and drink of it and who wash with it give health and the removal of all passion and malady, and for the healing of all disease, for the glory of Thee, One God glorified in the Trinity," he quietly uttered the words of the prayer and then aspersed the well.

...Once again, as in the past, after venerating at the reliquary of St. Sergiy, pilgrims hurry to the chapel over the well, to the well which appeared here in answer to the prayers of St. Sergiy over three centuries ago and which has been renovated in our day through the efforts of those who in his cloister are carrying on the holy endeavour he inaugurated.

A. MAKAROV

Russian Easter in Amsterdam

The Russian Orthodox Church of St. Nicholas of Myra in Amsterdam is a community of contrasts, and at no time was that more evident than during the Easter Liturgy this year. My husband and I bring the first example of contrast with us: we are Americans living in the Netherlands who, looking for a place to pray and grow, came to St. Nicholas'. We find ourselves within a mixed community of Dutch, English, American, Eastern European—and actually a few Russian—Christians who have also made this Church of St. Nicholas their spiritual home.

The Church itself takes up residence in an unused chapel of a huge Roman Catholic Church, "The Dove," which had been slated for sale and demolition by the bishop but consequently was "squatted" by the congregation, who occupied it illegally until the city rescued it by declaring the building an untouchable monument. So we came together from West and East to celebrate the Resurrection this year, crowded into a corner of an old Catholic monument abandoned to the bulldozer by its own hierarchy. In this secular city, St. Nicholas is like a flame in the snow.

We arrived at 10 p. m. on Saturday evening for the reading of the Acts of the Apostles. Boris Chapchal, the church's reader, began in Dutch, and the reading was delegated to others as they entered the church. My husband Jim and I both read from the English Bible we had brought. Some chanted, some read, and the reading proceeded as more and more people entered the darkened church.

At 11.30 p. m., the reading ended and Matins began. The enlarged choir had gathered in the balcony above, the church was packed—far more people than usual came. Romanians, Yugoslavians, Serbs, speakers of many Eastern languages were together, each holding an unlit candle.

It was something that many present had grown up with, but it was my first Orthodox Easter. Our family had come through the Great Fast for the first time and had come to an entirely new understanding of the spiritual benefits of fasting. Far from being a penitential burden, the fast had served to clean the clutter from our lives and our hearts. We came to the Liturgy with a sense of pure, simple, attentive anticipation.

The procession took us out into the Amsterdam streets, busy with Saturday night activity. We walked into this vast, dark space. The choir singing with great power, and Fr. Alexis Voogd (a Dutchman) cried out in Slavonic, "Christ Is

Risen!" We answered him, also in Slavonic "He Is Risen Indeed!" and the doors opened to a corridor that led us back into church where the walls could hardly contain us.

At the end of Matins, we fell to hugging and kissing and greeting each other, which went on for quite some time. Familiar faces, unfamiliar faces, candles in hand, red-dyed Easter eggs, more joy than I have ever witnessed in a church at Easter, not to mention more joy than I have ever witnessed in a Dutch church of any variety.

The Liturgy followed and went on until 3.00 a. m., Fr. Alexis repeatedly holding up the flower-garlanded cross and proclaiming "Christ Is Risen!" not only in Slavonic but Dutch, English, Greek, Serbo-Croatian, Romanian, French, and German. Each time, those of us who knew the response in that language cried out, "He Is Risen Indeed!" It felt like Pentecost.

With the Millennium year, many in the West are learning about the Russian Orthodox Church for the first time. For some it is a curiosity, something peculiarly Slavonic and eastern, colored with national identity. But for many others, the Orthodox Church, with its wonderful spiritual treasures, is an unexpected gift from the East.

NANCY FOREST-FLIER

Altar Consecrated in the Ascension Cathedral in Rzhev

On a high picturesque bank of the Volga, in the old city of Rzhev, stands the stone Cathedral of the Ascension of the Lord. An architectural monument of the second half of the 19th century, it was built in 1849 by the prominent architect Konstantin Ton.

During the Great Patriotic War of 1941-1945, specifically, during the fighting for the liberation of Rzhev from the Nazi invaders (1942-1943), the Ascension Church, especially its upper part, was heavily damaged by artillery shelling and bombings.

At the request of the faithful the church was turned over, in 1985, to an Orthodox community that had been registered in Rzhev shortly before. As early as May 1986 restoration work was begun, at the request of Metropolitan Aleksiy of Kalinin and Kashin, by a team of experts from the Management for Reconstruction and Building of St. Daniel's Monastery, headed by the clerk of the works, G. Kozlova.

The course of the entire restoration and construction work was constantly monitored by Metropolitan Aleksiy, who made a special trip to Rzhev almost every week. Many local parishioners rendered the restorers all manner of help as well.

On November 16, 1987, Metropolitan Aleksiy blessed the gilded crosses gleaming blindingly in the rays of the autumn sun, which were then mounted on all five cupolas of the church. The

majestic appearance of the restored cathedral doubtlessly filled the hearts of the parishioners with a feeling of joy and gratitude to God, for now they saw the church in all its original beauty.

On the evening of December 18, 1987, on the eve of the Feast of St. Nicholas, Metropolitan Aleksiy of Kalinin and Kashin officiated at All-Night Vigil in the cathedral. The spacious church was completely filled, many parishioners having to stand outside.

Never in recent years have the residents of Rzhev seen such a celebration in which so many clergymen took part at one time.

On December 19, Metropolitan Aleksiy consecrated the altar, after which he celebrated Divine Liturgy. The rector of the Church of the Sign, Archpriest Vladimir Shusta, delivered a homily which touched the souls of the worshippers with its permeating warmth.

At the conclusion of divine service Metropolitan Aleksiy addressed the assembly with a sermon of edification, calling to mind the great goal and purpose of the church and calling upon all to be zealous in doing good deeds.

Metropolitan Aleksiy reported the consecration of the altar in the Ascension Cathedral to His Holiness Patriarch Pimen with whose blessing all the restoration work at the church had been begun.

Archimandrite VIKTOR

Moscow Diocese On November 8, 1987, the Feast of St. Demetrios of Thessalonica, Bishop Grigoriy of Mozhaisk, with the blessing of Metropolitan Yuvenaliy of Krutitsy and Kolomna, celebrated Divine Liturgy and conducted a festal moleben with a procession in St. Demetrios' Church in the village of Dmitrovskoe, Krasnogorsk District. At the Lesser Entrance he raised the rector, Father Aleksandr Linde, to the rank of archpriest.

On November 15, 23rd Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Trinity Cathedral in the town of Podolsk.

On November 18, Metropolitan Yuvenaliy presented high patriarchal awards to a group of clerics of the Moscow Diocese in the Dormition Church of the Novodevichy Convent. Mitres were imposed upon archpriests Petr Ilkevich, Dean of the Trinity Cathedral in Podolsk and superintendent dean of the churches of the Podolsk District, and

Nikolai Popov, Rector of the Church of the Nativity of the Blessed Virgin in the village of Vozmishche, Volokolamsk. The archpastor raised Father Aleksandr Ganaba, rector of the Trinity Church in the town of Lyubertsy and superintendent dean of the Ramenskoe District, to the rank of archpriest, and Hieromonk Ioann, rector of the Transfiguration Church in the village of Stary Spas, Chekhov District, to the rank of hegumen.

On November 22, 24th Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in St. Elijah's Church in the town of Serpukhov. At the Lesser Entrance the archpastor raised the rector, Hieromonk Iosif, superintendent dean of the churches of the Serpukhov District, to the rank of archimandrite.

On November 29, 25th Sunday after Pentecost, His Eminence Metropolitan Yuvenaliy celebrated Divine Liturgy at St. Parasceve's in the village of Tugoles, Shatura District. At the Lesser Entrance the archpastor raised the rector, Hieromonk Sergiy, to the rank of hegumen.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Ascension Church in the town of Yakhroma. During the Liturgy the archpastor raised the rector, Father Anatoliy Pakhmutoy, to the rank of archpriest.

On December 5, on the eve of the 26th Sunday after Pentecost and the Feast of St. Aleksandr Nevsky, Metropolitan Yuvenaliy officiated at All-Night Vigil at St. Aleksandr Nevsky's Church in the town of Egoryevsk. At the polyeleos the archpastor raised the rector, Hegumen Nikon, superintendent dean of the churches of the Egoryevsk District, to the rank of archimandrite.

All the afore-mentioned clerics of the Moscow Diocese were presented high primatial awards for their zealous pastoral service and proprietary concern for the churches of God and in connection with the jubilee of the Millennium of the Baptism of Russ.



Bishop Grigoriy of Mozhaisk during Divine Liturgy in the Church of St. Demetrios of Thessalonica in the Village of Dmitrovskoe

Aleksandr Nevsky's Podvorye Church in Alexandria On September 25, 1987, His Beatitude Patriarch Parthenios III of Alexandria and All Africa visited St. Aleksandr Nevsky's Podvorye Church. The arrival of the Primate of the Alexandrian Church was linked with the name-day of His Holiness Patriarch Pimen of Moscow and All Russia (September 9) and the patronal feast of the podvorye—the day of the translation of the relics of the Orthodox Prince St. Aleksandr Nevsky (September 12). His Beatitude Patriarch Parthenios, who was greeted with bread and salt in keeping with the Russian custom, celebrated Divine Liturgy and conducted a doxology (moleben) in the church. The divine service was attended by Metropolitan Solomon of Thebaid, Bishop Titos of Tamiathis and clerics of the Alexandrian Church, by representatives of other Christian confessions and staff members of the Greek consulate. His Beatitude Patriarch Parthenios and Archpriest Dimitriy Netsvetaev exchanged salutary orations.

After the service a festal reception was given.

On October 2, Archpriest Dimitriy Netsvetaev attended divine service conducted in the Anglican Cathedral of St. Mark by the Primate of the Church of England, Dr. Robert Runcie, Archbishop of Canterbury, who was in Egypt from September 28 to October 5. Archpriest Dimitriy Netsvetaev took part in the talk which was held between Archbishop Robert Runcie and His Beatitude Patriarch Parthenios III, and then attended a reception given in honour of Archbishop Robert Runcie by the general consul of Great Britain in Alexandria, Ch. Jardine.

On October 5, Archbishop Dimitriy Netsvetaev celebrated Divine Liturgy at the Aleksandr Nevsky Podvorye Church, which was attended by the ambassador of Sweden to the Arab Republic of Egypt, Lare Ulofs, and his spouse, the consul of Sweden in Alexandria, the Rev. Lennart Kinnander, Hegumen Theodoros of the Coptic Church, and others. After the divine service there was a talk, in which the vice-consul of the USSR in Alexandria, V. Maiorov, took part.

On October 22, Archpriest Dimitriy Netsvetaev attended a reception at the embassy of the Vatican in Cairo, which was given by Pronuncio Giovanni Meretti, Archbishop of Vartana, on the occasion of the ninth anniversary of the enthronisation of Pope John Paul II.

On October 25, Archpriest Dimitriy Netsvetaev attended a reception with the ambassador of the USSR to the ARE, G. Zhuravlev, gave in his Alexandrian residence on the occasion of the opening of the general consulate of the USSR in this city.

On October 28, Ohi Day, the Greek national holiday, Archpriest Dimitriy Netsvetaev took part in a festal divine service which was celebrated by His Beatitude Patriarch Parthenios in the Epiphany Cathedral of the Greek Orthodox community in Alexandria. Later that day Archpriest Dimitriy Netsvetaev gave a supper in honour of His Beatitude Patriarch Parthenios, Bishop Amvrosios of Mareotis and Bishop Titos of Tamiathis.

On November 1, Archpriest Dimitriy Netsvetaev attended a High Mass in St. Catherine's Cathedral and then attended a reception given by Bishop Egidio Sampieri of Mauritania on the occasion of the ninth anniversary of the enthronisation of Pope John Paul II.

On November 3, Archpriest Dimitriy Netsvetaev attended, together with other guests of honour, a reception given by the ambassador of the USSR to the ARE on the occasion of the 70th anniversary of the Great October Socialist Revolution.

On December 5, the Feast of St. Sabbas the Sanctified (New Julian Calendar), Archpriest Dimitriy Netsvetaev took part in festal divine services celebrated by His Beatitude Patriarch Parthenios in the Patriarchal Cathedral of St. Sabbas, and afterwards attended a reception given in honour of the patronal feast.

On December 7, the Feast of St. Ambrose of Milan (New Julian Calendar), Archpriest Dimitriy Netsvetaev assisted Bishop Amvrosios of Mareotis at Divine Liturgy in the Patriarchate Cathedral of the Epiphany. Archpriest Dimitriy Netsvetaev felicitated the archpastor on the name-day and presented him with a commemorative gift.

On December 24, Archpriest Dimitriy Netsvetaev attended a Christmas service at the Anglican Cathedral of St. Mark in Alexandria. After divine service he blessed the worshippers at the request of the dean, Chaplain Howard Levett.

On December 25, the Feast of the Nativity of Christ (New Julian Calendar), Archpriest Dimitriy Netsvetaev assisted Bishop Titos of Tamiathis at Divine Liturgy in the Epiphany Cathedral in Alexandria.

On December 31, in the evening, Archpriest Dimitriy Netsvetaev and his spouse and children attended the office of the breaking of "Vasilopita"*, which was conducted by His Beatitude Patriarch Parthenios in the throne hall of the Patriarchate.

On January 7, 1988, the Feast of the Nativity of Christ, Bishop Titos of Tamiathis celebrated Divine Liturgy in St. Aleksandr Nevsky's Podvorye Church with the blessing of His Beatitude Patriarch Parthenios. Attending divine service were Metropolitan Solomon of Thebaid, and also V. Alexanian, the general consul of Austria in Alexandria, Mrs. I. Passari, the acting general consul of Greece, V. Georgiadis, the acting general consul of Cyprus, and others. The Christmas messages of His Beatitude Patriarch Parthenios and His Holiness Patriarch Pimen were read out. After the singing of "Many Years" Archpriest Dimitriy Netsvetaev requested, on behalf of His Holiness, that gratitude be expressed to the Primate of the Alexandrian Church for the attention accorded to the representation of the Russian Orthodox Church, he also thanked Bishop Titos and all who came to the feast for joint prayer. At the conclusion of the Liturgy a festal repast was offered to its participants and guests.

Argentine Diocese On the occasion of the approaching Millennium of the Baptism of Russ Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, made a trip to Mexico from January 20 to February 15, 1988.

* "Vasilopita"—the solemn ceremony of the slicing of bread blessed in honour and in memory of St. Basil (*Gr.* "Vasilopita"—"Basil's bread").—*Ed.*

On January 24 and 31, he celebrated Divine Liturgy in the Protecting Veil Church in the town of Nepantla, State of Mexico, assisted by clerics of the Autocephalous Orthodox Church in America, and ordained Carl Chaconi deacon, and then priest, and raised the rector of this parish, Father Serafim Duran, to the rank of archpriest.

During his sojourn in Mexico, His Grace Archbishop Lazar paid a visit to the apostolic delegate to Mexico, Archbishop Girolamo Prigione, and then, to His Eminence Ernesto Cardinal Ahumada.

Afterwards a visit was paid to Minister of Foreign Affairs Bernardo Sepulveda.

On February 6, Archbishop Lazar celebrated Divine Liturgy in a Greek church at the request of the Greek colony.

At the Mexico-USSR Institute for Friendship and Cultural Exchange His Grace Lazar held a conference on January 29 on the theme "Freedom of Religion in the USSR", and, on February 1, a conference on the theme "A Millennium of Christianity in Russ". After the conference a film devoted to the 60th anniversary of the restoration of the Patriarchate in Russ was shown. His Grace Archbishop Lazar was invited by the local television studio to take part in a round table discussion.

A press conference was held at the end of the visit.

After visiting Mexico Archbishop Lazar flew to Brazil, to the city of Sao Paulo, where it is planned to open a new parish of the Resurrection of Christ.

Upon his return to Buenos Aires Archbishop Lazar paid visits to the President of Argentina, Raul Alfonsin, and to the State Secretary of the Department for Non-Catholic Religions, Dr. N. Palmero.

On March 10, His Grace Archbishop Lazar, accompanied by Father Anatoliy Egorov, paid a visit to the chairman of the Buenos Aires City Council.

Chernovtsy Diocese *Consecration of a church.* On November 15, 1987, 23rd Sunday after Pentecost, Bishop Antony of Chernovtsy and Bukovina consecrated the new stone Church of the Nativity of the Blessed Virgin in the village of Mikhalkovo, Sokiryany

District, which was built through the efforts of the parochial church council and the concerns of the rector, Father Nikolai Levadnyuk. The archpastor was assisted by Archpriest Nikolai Kantaryan, secretary of the diocesan administration, Archimandrite Nifont, the diocesan confessor, and Father Nikolai Levadnyuk, whom Bishop Antony raised to the rank of archpriest with the blessing of His Holiness Patriarch Pimen. A procession was held around the church after the Liturgy. His Grace Antony thanked the parishioners for the work that had been done and presented the church council a blessed archpastoral certificate of merit.

* * *

Monastic vows taken. On November 29, 1987, following evening divine service at St Nicholas Cathedral in Chernovtsy Archpriest Nikolai Kantaryan, Secretary of the Chernovtsy Diocesan Administration, was professed by Bishop Antony of Chernovtsy and Bukovina, with the name Vladimir—in honour of Prince St. Vladimir Equal to the Apostles (feast day, July 15/28).

Bishop Antony felicitated hieromonk Vladimir on having received the angelic image, noting that the monastic vows taken were the first in St. Nicholas' Cathedral since it was founded.

Omsk Diocese The opening of the Exhibition "Link of the Times" was held on February 13 in Omsk, in the Organ and Chamber Music Hall, formerly St. Nicholas' Cathedral. It was organized on the initiative of the diocesan administration in cooperation with the Omsk State Combined Museum of History and Literature and devoted to the Millennium of the Baptism of Russ.

This was the first exhibition of its kind to be held in the city. In his speech at the opening ceremony Prof. N. Tomilin, Chairman of the Omsk Branch of the Soviet Cultural Foundation, called it a unique sign, stressing that the event reflects a deeper, more thoughtful attitude toward the cultural heritage of our Motherland and toward the role played by the Russian Orthodox Church in the formation of religious and artistic values.

A brief speech was delivered by Archbishop Feodosiy of Omsk and Tyumen.

Exhibits from the museum funds and the diocesan sacristy were on display. These were church requisites, icons, liturgical books and vestments. Some of them had been kept in the museum repositories and were being displayed for the first time, such as the 18th-century Icon of Michael the Archangel, a copy of the 16th-century original which accompanied Ermak during his Siberian campaigns, the Abalatskaya Icon of the Mother of God—the Patroness of Siberia—from the famous Bezovsky Cathedral, the Icon of the Saviour "Not Made With Hands", painted during the era of Peter the Great, pastoral vestments of the early-19th century, a collection of wooden Eucharistic vessels belonging to the Trinity-St. Sergiy Lavra, and many other objects.

Among the exhibits displayed by the diocesan administration, visitors' attention was particularly drawn to the samples of 18th-century Russian book printing and the early Old Believer publications in skilfully done frames and works. The modern book production of the Publishing Department of the Moscow Patriarchate was on show as well.

The exhibition evoked keen interest with the city's residents, which is evidenced from the reports carried in the local press, radio and television.

Pskov Diocese *Jubilee of an archpastor* On December 30, 1987 Archbishop Vladimir of Pskov and Pskhov prayerfully marked the 25th anniversary of his archpastoral ministry. The jubilarian was feted at the Pskov-Pechery Monastery, where worshippers from the Pskov and other dioceses gathered to felicitate the archpastor and offer joint prayers to the Lord.

His Holiness Patriarch Pimen of Moscow and All Russia sent Archbishop Vladimir a telegram in which he wished him divine help in Christ's vineyard and awarded him the Order of St. Sergiy, 1st Class.

Messages of greeting were received from Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Sergiy of Odessa and Kherson, and hierarchs, clerics and laymen.

On the eve of his jubilee Archbishop Vladimir attended evening service in the monastery's Church of the Presentation of the Lord in the Temple.



THE TOLGA ICON OF THE MOTHER OF GOD
(see article in this issue)

Invented near Yaroslavl on the bank of the Tolga River in 1314

**PRE-COUNCIL BISHOPS' CONFERENCE
OF THE RUSSIAN ORTHODOX CHURCH**

March 28-31, 1988, Moscow



**His Holiness
Patriarch
Pimen
of Moscow
and All Russia,
chairman
of the conference**



Session in the Dormition Church of the Novodevichy Convent



Prayer before a session



Participants in the Bishops' Conference

BLESSING OF THE CHAPEL
OVER THE WELL
IN THE TRINITY-ST. SERGIY LAVRA
ON THE FEAST OF THE ICON
OF THE MOTHER OF GOD
"THE LIFE-BEARING SPRING"

April 15, 1988



Festal
procession
after
Divine Liturgy,
as on all other
days
of Easter
week



Festal
procession



Brethren
of the Lavra
and numerous
pilgrims
listening
to the prayer



Moleben
with the blessing
of water, the
concluding part
of the festal
service



Archimandrite
Aleksi,
Father Superior
of the Trinity-
St. Sergiy Lavra
blessing
the chapel over
the well

**K. KHARCHEV, CHAIRMAN OF THE COUNCIL FOR RELIGIOUS
AFFAIRS AT THE USSR COUNCIL OF MINISTERS, MEETS THE PARTICIPANTS
IN THE PRE-COUNCIL BISHOPS' CONFERENCE**

March 31, 1988, the Monastery of St. Daniel
(see article in this issue)



K. Kharchev speaking before the assembly



In the conference hall of the Department of External Church Relations

PRESS CONFERENCE AFTER THE CONCLUSION OF THE DELIBERATIONS
OF THE PRE-COUNCIL BISHOPS' CONFERENCE

March 31, 1988, the Publishing Department of the Moscow Patriarchate



Participants in the conference at the presidium replying
journalists' questions



Soviet and foreign journalists in the conference hall
of the Publishing Department of the Moscow Patriarchate



Kalinin Diocese. Metropolitan Aleksiy of Kalinin and Kashin
consecrating the altar at the Cathedral of the Ascension
in Rzhev, October 19, 1987



Patriarchal parishes in Canada. Bishop Kliment of Serpukhov
blessing the icon painted for the Millennium of the Baptism
of Russ after Divine Liturgy in the Ascension Church in Calmar;
May 31, 1987



On December 30, he celebrated Divine Liturgy in this church. The sermon at the Liturgy was delivered by the monastery confessor, Archimandrite Ioann.

After the Liturgy and a thanksgiving moleben the father superior of the Pskov-Pechery Monastery, Archimandrite Gavriil, warmly congratulated Archbishop Vladimir and presented him, in prayerful memory of the monastery brethren, an icon of the Orthodox Prince Vladimir Yaroslavich, the Heavenly Patron of the archpastor, with a particle of the saint's relics and a holy panagia.

Felicitations were also delivered to the jubilarian by Archpriest Konstantin Malyk, the dean of the Pskov Cathedral of the Holy Trinity, Father Pavel Adelgeim, the rector of the Church of St. Matthew the Apostle in Piskovichi (Pskov), and S. Kuksevich, a staff member of the diocesan administration.

The speakers noted the personal qualities and competence of His Grace Archbishop Vladimir. Having traversed the path from pupil to mentor of the Leningrad theological school and from a church server to executor of the Sacraments, he has fully entrusted himself to God's will and completely devoted himself to a great endeavour. A deeply educated person, a self-exacting preacher permeated with the spirit of ecclesiasticity, and a faithful son of his Motherland, Archbishop Vladimir

is fulfilling the apostolic behest of being *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

In his reply the jubilarian gave thanks for the prayers and warm words, and said that a bishop's ministry consists not in outward splendour and pomp, but in meeting the spiritual needs of people, which at times entails great concerns, difficulties and worries which few know about. The summit of episcopal ministry lies in illumining the world so that the name of the Lord might be glorified, Vladyka Vladimir said.

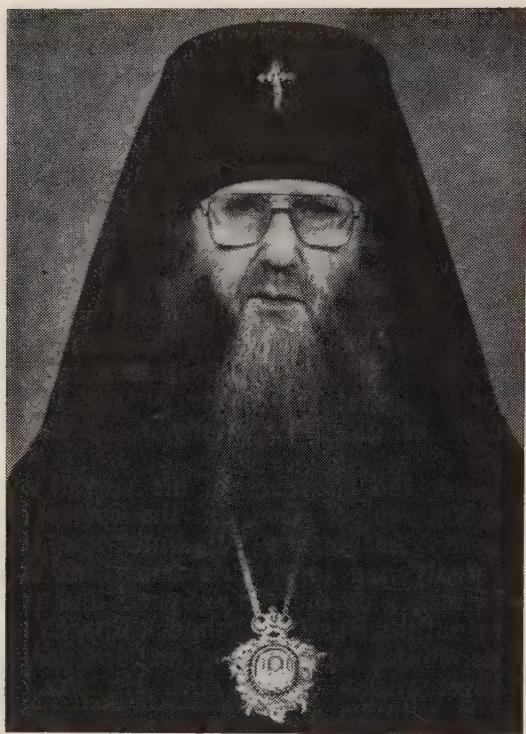
Over the 25 years of his service to the Church of God in the episcopal dignity Archbishop Vladimir has repeatedly had to execute important assignments of the Holy Synod and represent the Russian Orthodox Church at inter-confessional, ecumenical and peace conversations and forums. He was a representative of the Russian Orthodox Church to the World Council of Churches in Geneva, and for seven years was a member of the WCC Central Committee. The archpastor took part in the proceedings of the World Peace Council and the Christian Peace Conference and participated in sessions of the United Nations held in Geneva and New York. For several years he was co-chairman of the Peace Conferences of Christians of the Soviet Union and Japan for the Prohibition of Nuclear Weapons.

As the representative of the Patriarch of Moscow to the Patriarch of Antioch and also as the Patriarchal Exarch to Central Europe, Archbishop Vladimir successfully promoted brotherhood among the Churches and the strengthening of friendship among peoples.

The Russian Orthodox Church and the other Orthodox Churches have assessed highly the efforts of Archbishop Vladimir, having presented him high awards.

Ryazan Diocese *Jubilee of an archpastor.* On February 5, 1988, Archbishop Simon of Ryazan and Kasimov turned 60. He has been fulfilling his ministry in holy orders for 30 years now, 15 of them in an archpastoral dignity at the ancient Ryazan See.

On the actual day of the jubilee the archpastor celebrated Divine Liturgy



and conducted a moleben in the Cathedral of Sts. Boris and Gleb. After the divine service the honorary dean of the cathedral, Archimandrite Avel, felicitated the jubilarian on behalf of the clerics, church workers, choristers and all the parishioners, wishing him many more years of successful ministry at the Ryazan See. Later that day he was congratulated at the diocesan administration on behalf of its staff members by the acting secretary of the diocesan administration, Archpriest Anatoliy Lazarev. He read out a salutary address and presented the Vladyka with an icon of the Synaxis of the Saints of Ryazan.

The jubilee festivities continued on February 7, the Sunday of the Prodigal Son. On the eve, Metropolitan Yuvenaliy of Krutitsy and Kolomna, who had arrived in Ryazan with the blessing of His Holiness Patriarch Pimen, officiated at All-Night Vigil in the cathedral. Metropolitan Yuvenaliy and Archbishop Simon, assisted by clerics, celebrated Divine Liturgy and conducted a thanksgiving moleben in the same cathedral.

After the moleben Metropolitan Yuvenaliy read out the following greeting from His Holiness Patriarch Pimen addressed to Archbishop Simon:

"Beloved in the Lord Vladyka, I am sending you this greeting with the God-cherished Love of Christ, on the occasion of your 60th anniversary, which by God's mercy, you have now reached."

"You are marking this milestone in your life with prayer together with the clergy and the faithful of the Ryazan Diocese in the majestic Cathedral of Sts. Boris and Gleb, where for over 15 years now you have been guiding the flock entrusted to you by God to salvation, zealously fulfilling your archpastoral ministry for the glory of the Russian Orthodox Church and for the benefit of our beloved Motherland."

"Assessing highly your beneficial ministry and in connection with your 60th birthday, we find it just to award you the Order of St. Sergiy, 1st Class."

"I have instructed that this award be presented to you by a permanent member of the Holy Synod, His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, who is representing us at your celebration today."

"We offer fervent prayers to Christ the Chief Shepherd that He may preserve you for many years of goodness."

"I invoke God's all-generous blessing upon your archpastoral labours and the God-loving Ryazan flock."

Metropolitan Yuvenaliy conferred the patriarchal award upon the jubilarian and presented him with a gift from His Holiness—the Vladimir Icon of the Mother of God. Then he warmly felicitated Vladyka Simon on his 60th birthday and wished him continued success in his service to the Holy Church and the Motherland.

In his reply Archbishop Simon expressed filial gratitude to His Holiness Patriarch Pimen for the paternal greeting and the high award. He also thanked Metropolitan Yuvenaliy for having felicitated him and taken part in the jubilee festivities. The divine service ended with the singing of "Many Years" to His Holiness Patriarch Pimen, Metropolitan Yuvenaliy and Archbishop Simon.

Congratulations addressed to Archbishop Simon were received from permanent members of the Holy Synod: Metropolitan Aleksiy of Leningrad and Novgorod, Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Vladimir of Rostov and

Novocherkassk, and other hierarchs. Congratulations were received from K. Kharchev, Chairman of the Council for Religious Affairs at the USSR Council of Ministers.

Many clerics and laymen of the Russian Orthodox Church also sent their greetings to His Grace.

The jubilee reception was attended by participants in the festivities and members of the city's public. Archimandrite Avel and Archpriest Andrei Pravdolyubov felicitated His Grace Simon on behalf of the clergy.

The jubilarian was addressed with a salutary oration by E. Borisov, the representative of the Council for Religious Affairs at the USSR Council of Ministers for Ryazan Region; Prof. V. Kleimenov, Chairman of the Ryazan Regional Peace Committee; A. Zvezdochkin, Chairman of the Executive Committee of the Sovetsky District Soviet of People's Deputies in Ryazan; V. Chernyshova, Deputy Chairperson of the National Society for the Protection of Cultural and Historical Monuments (NSPCHM), who presented the jubilarian an honorary NSPCHM diploma for his energetic support of the society's activities.

In his speech Metropolitan Yuvenaliy spoke about the preparations of the Russian Orthodox Church for the great jubilee of the Millennium of the Baptism of Russ and once again felicitated Vladyka Simon on his 60th birthday and thanked him for the warm reception. In his reply Archbishop Simon wholeheartedly thanked all for the greetings and their participation in the festivities. The choir of the cathedral directed by N. Lokhankov performed ecclesiastical hymns during the reception.

Saratov *Consecration of a new Diocese church.* On March 20, 1988, 4th Sunday in Lent, the faithful of the town of Mikhailovka, Volgograd Region, were granted a great spiritual joy. Archbishop Pimen of Saratov and Volgograd, assisted by numerous clerics of the diocese, consecrated the upper church of the two-tiered stone Church of St. Nicholas. This is the third consecration of a new church in the Saratov Diocese over the past three years.



The Church of St. Nicholas in Mikhailovka, Volgograd Region

Many churches in the diocese were destroyed during the Great Patriotic War. Instead of them small wooden prayer houses were frequently put at the disposal of church communities. During the years of the preparations for the Millennium of the Baptism of Russ large stone churches began to be constructed, with the permission of local authorities, in some towns and villages next to these, frequently dilapidated, buildings. Such was the case in Mikhailovka.

Over the past two years the Vladyka frequently visited the town, observing the course of the construction work. Now he arrived here to consecrate the new church.

On March 19, His Grace Archbishop Pimen officiated at All-Night Vigil in the lower Church of All the Saints Who Shone Forth in the Land of Russia, which was built and consecrated last year. The archpastoral choir of the Cathedral of the Kazan Icon of the Mother of God in Volgograd, which had come for the festivities, sang during the divine service. On the feast day itself festal chime rang out from the new tall belfry. The clergy and large numbers of worshippers greeted their archpastor outside St. Nicholas' Church. The rector, Father Viktor Fedorov, delivered a brief salutary oration.

Everything needed for the office of the consecration of the church had been prepared. In full vestment, as re-

quired at the consecration of a church, the archpriest entered the sanctuary. The choristers sang the proper psalms. Prayers for the consecration of the altar were read. The tapping of the stones used to drive wooden nails into it could be heard. Then came the moment when the clergymen placed the metal framework over the consecrated altar. The antimimension, altar Gospel and crosses were placed on the altar. Archbishop Pimen genuflected and read the final prayers....

The consecration was immediately followed by the first Divine Liturgy in the newly built church, which was attended by large numbers of parishioners.

The festivities ended with a moleben to St. Nicholas with a procession and the singing of "Many Years".

His Grace Archbishop Pimen addressed the worshippers with a word of edification and thanked all the contributors, builders and painters of the church. Then blessed archpastoral certificates were presented to those who had done a particularly great deal of work, including the parochial church council members and the city architect who monitored the design and construction work.

Archpriest *EVGENIY ZUBOVICH*

Patriarchal Parishes in the USA On August 28, 1987, the Feast of the Dormition of the Most Holy Mother of God, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, ordained Lawrence Bacik, a student at the Christ the Saviour Seminary in Johnstown, deacon during Divine Liturgy at St. Nicholas' Cathedral in New York.

On August 29, the Feast of the Translation of the Icon of the Lord Jesus Christ "Not Made With Hands" from Edessa to Constantinople, His Grace Bishop Kliment ordained Michael Amelchen, the church reader of the cathedral, deacon during Divine Liturgy at that cathedral, and on August 30, 12th Sunday after Pentecost, priest.

From August 30 to September 4, Bishop Kliment was in Brookline, Mass., where he took part in the 3rd International Conference of Orthodox Theological Schools and the celebration of the 50th anniversary of the Holy Cross School of Theology (Hellenic College).

These functions were also attended from the Moscow theological schools by Archimandrite Platon, secretary of the Council, and Prof. M. Ivanov, professor; from the Leningrad theological schools—Prof. N. Zabolotsky, and from the Odessa Theological Seminary—Archpriest Viktor Petlyuchenko.

On September 5 and 6 Bishop Kliment was in Hartford, Conn., where he took part in the proceedings of the 61st Convention of the Federation of Russian Orthodox Clubs. On September 6, 13th Sunday after Pentecost, Bishop Kliment assisted the Primate of the Autocephalous Church in America, Metropolitan Theodosius, at Divine Liturgy, which was celebrated for the participants in the conference in a specially fitted hall at the Hilton Hotel.

On September 13, 14th Sunday after Pentecost, His Grace Bishop Kliment celebrated Divine Liturgy in the Church of St. Michael the Archangel in Philadelphia. Prior to the divine service the churchwarden, Gregory Shast, met the archpastor with bread and salt, children presented him with flowers, and the rector, Archpriest Vincent Saverino, delivered a speech of greeting. A choir under the direction of Gregory Kavriga sang during the Liturgy. After the divine service the women of the parish gave a luncheon.

On September 14, Bishop Kliment took part, at the invitation of Archbishop Renato Martino, the permanent representative of the Vatican at the UN, in an ecumenical divine service on the occasion of the start of the 42nd session of the UN General Assembly, which was held at the Church of the Holy Family of the Vatican Mission at the UN.

On September 22-25, the 5th Congress of the Clergy and Laity of the Patriarchal Parishes in the US was held in Scranton, Penn. It was attended by a delegation from the Soviet Union, which consisted of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Archbishop Makariy of Ivano-Frankovsk and Kolomya, Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany, and Archpriest Nikolai Dmitriev. During their stay in the USA Metropolitan Filaret and the members of the delegation attended divine services, and con-

ducted some of them. Vladyka Filaret delivered speeches of greeting in St. Nicholas Cathedral in New York, the Church of Sts. Peter and Paul in Passaic and the Church of the Three Holy Hierarchs in Garfield, N. J.; the Church of All the Saints Who Shone Forth in the Land of Russia, in Pine Bush, N. Y.; St. Nicholas Church in Wilkes-Barre and St. Nicholas Church in Reading, Penn.; the Church of the Trinity in Baltimore, Maryland; and the Church of the Apostle Andrew the First-Called, in Philadelphia, Penn. At the Church of Sts. Peter and Paul in Elizabeth, N. J., Metropolitan Filaret blessed after Divine Liturgy the new church centre.

The delegation visited the Monastery of St. Tikhon, where it was met by Bishop Herman of Philadelphia and Eastern Pennsylvania, and also took part in a seminar with representatives of the Lutheran Church in America.

The head of the delegation, Metropolitan Filaret, visited the National Council of the Churches of Christ in the USA and had a meeting with its general secretary, Dr. Arie Brouwer. Metropolitan Filaret had a meeting with the President of the Appeal of Conscience Foundation, Rabbi Arthur Schneier.

On September 28, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, the Primate of the Autocephalous Orthodox Church in America, gave a reception at his residence in Syosset in honour of the Russian Orthodox delegation.

On October 4, 17th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy at the Church of Sts. Peter and Paul in Passaic, N. J., on the occasion of the 85th anniversary of the parish's founding. Solemnly, to the pealing of bells, the parishioners greeted the archpastor, children presented him with flowers, the churchwarden, George Hutzer, greeted him with bread and salt, and the rector, Archpriest Dionisiy Gavriilyak, delivered a speech of greeting. At the Liturgy Bishop Kliment was assisted by Archpriest Dionisiy Gavriilyak; Father Aleksandr Krenitsky, the rector of St. Nicholas' Church in Bayonne; Protodeacon Stefan Chizhevsky of St. Nicholas' Cathedral in New York; Deacon Gregory Onisko of the Church of the Exaltation of the

Holy Cross in Hackettstown, and Deacon Lawrence Bacik of the Church of the Three Holy Hierarchs in Garfield; a choir sang under the direction of Dionisiy Gavriilyak, the rector's son. His Grace Kliment extended congratulations from His Holiness Patriarch Pimen to the parish and presented the church community with an Icon of the Apostles Peter and Paul. After divine service a repast was held in the parochial cultural centre, during which His Grace Bishop Kliment awarded blessed archpastoral certificates of merit to some parishioners.

On October 5, Bishop Kliment was among the representatives of religious associations and prominent American public figures who attended the annual reception organized by the Appeal of Conscience Foundation.

On October 7, Bishop Kliment, Archpriest Gennadiy Dzichkovsky and Protodeacon Stefan Chizhevsky took part in an ecumenical service of worship which was held in St. Patrick's Cathedral (Roman Catholic Church) in New York on the occasion of the 1,200th anniversary of the 7th Ecumenical Council. Divine service was organized on the initiative of Archbishop John of New York Cardinal O'Connor, and Archbishop Iakovos, head of the Greek Archiepiscopacy in North and Central America (Constantinople Patriarchate). It was attended by representatives of all the Local Orthodox Churches in the USA and several Roman Catholic hierarchs.

On October 10, His Grace Bishop Kliment and Archpriest Gennadiy Dzichkovsky attended in Chicago the enthronization of the Head of the United Evangelical Lutheran Church in America, Bishop Dr. Herbert Chilstrom.

On October 11, 18th Sunday after Pentecost, Bishop Kliment, assisted by Archpriest Gennadiy Dzichkovsky, celebrated Divine Liturgy in the Church of the Resurrection of Christ in Chicago.

On October 18, 19th Sunday after Pentecost, Bishop Kliment, assisted by Archpriest Gennadiy Dzichkovsky and Feodor Kovalchuk, Protodeacon Stefan Chizhevsky and Deacon Stefan Golovach, celebrated Divine Liturgy, and on the eve, officiated at All-Night Vigil in the Church of the Nativity of Christ in Youngstown, Ohio.

On October 26, His Grace Kliment

received Ms. Madalene Trichel, the director of the Peace Centre in Columbus, Ohio, and had a talk with her.

On November 1, 21st Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Manchester, N. H. After divine service there was a meeting with the parishioners at which matters pertaining to the celebration by the parish of the Millennium of the Baptism of Russ were discussed.

On November 5, Bishop Kliment, Archpriest Gennadiy Dzichkovsky and Protodeacon Stefan Chizhevsky attended a reception given by the Representation of the USSR at the UN on the occasion of the 70th anniversary of the Great October Socialist Revolution.

On November 8, 22nd Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy at the Church of Michael the Archangel in Detroit, Mich. After divine service there was a repast at the centre of the Bulgarian Orthodox Church of St. Kliment of Ohrid.

From November 8 to 14, Bishop Kliment, accompanied by Archpriest Mark Shinn, was in the south of the state of Ohio at the invitation of the Episcopal Church in the USA. His goal was to acquaint the faithful of the Episcopal Diocese of Southern Ohio with the life of the Russian Orthodox Church and preparation for the celebration of the Millennium of the Baptism of Russ, and also to study the public and peace-making activities of the diocese.

On November 9, Bishop Kliment visited the Trinity Lutheran Seminary in Columbus, Ohio, where he was received by the president of the Seminary Dr. Frederick Moyser. Afterwards His Grace Bishop Kliment visited a local high school. The students, who are studying Russian, met the guest with bread and salt and greeted him in Russian. In his talk with them Bishop Kliment answered questions pertaining to the Russian Orthodox Church and Soviet society. Later that day His Grace Kliment visited the Roman Catholic Immaculate Conception School and met with professors from the religious research faculty at Columbus University.

On November 10, Bishop Kliment visited the peace centre of the ecumenical association at Columbus University and acquainted himself with its work. In the Episcopal Church of St. John in Lan-

caster he held a talk with the local clergy of different faiths which centred on the forthcoming celebration of the Millennium of the Baptism of Russ and the life of the Russian Orthodox Church. That evening Bishop Kliment headed an ecumenical service of worship in the Greek Cathedral of St. George on the occasion of the milestone of the Russian Orthodox Church.

On November 11, His Grace Kliment was received by Richard Celeste, Governor of the State of Ohio. That evening he took part in an ecumenical divine service in the Episcopal Church of All Saints in Portsmouth.

On November 12, Bishop Kliment met with the clergy of different faiths in Portsmouth and answered questions they put to him. Later that day His Grace Kliment visited Cincinnati, where the Episcopal Diocesan Centre of Southern Ohio is located. Bishop William Black acquainted His Grace Kliment with the various departments of the centre, among them the publishing department, which in 1987 put out a series of books about the Russian Orthodox Church in connection with the Millennium of the Baptism of Russ. Bishop Kliment also visited the world famous children's hospital founded by the Episcopal diocese.

On November 13, Bishop Kliment addressed the participants in the latest convention of the Episcopal Diocese of Southern Ohio, which was held in Dayton. Later that day and on November 14, His Grace Kliment presented at Wittenberg University a paper on religious life in the USSR and the jubilee of the Millennium of the Baptism of Russ.

On November 17, His Grace Kliment received Dr. Philip Oak, the CPC representative to the UN, and had a talk with him.

On November 20, Bishop Kliment received the Rev. Dr. Dwain Epps, Executive Director of the International Affairs Commission of the National Council of the Churches of Christ in the USA, and the Rev. Martin Bailey, Associate General Secretary of the NCCC, and had a talk with them. Archpriest Gennadiy Dzichkovsky and Protodeacon Stefan Chizhevsky took part in the meeting.

On November 21, Bishop Kliment, Archpriest Gennadiy Dzichkovsky and

Protodeacon Stefan Chizhevsky attended a banquet given in the Russian Centre in Singac, N. J., on the occasion of Thanksgiving Day.

On November 22, 24th Sunday after Pentecost, His Grace Kliment celebrated Divine Liturgy in the Church of the Nativity of John the Baptist in Singac. He was assisted by the rector, Archpriest George Burdykoff, Archpriest Vladimir Kondratenko, Protodeacon Stefan Chizhevsky and Deacon Lawrence Bacik.

Later that day His Beatitude Metropolitan Theodosius, accompanied by S. Trubetsky, visited the Representation of the Patriarch of Moscow in New York. A reception was given for the high guest, which was held in a fraternal atmosphere.

From December 5 to 10, Bishop Kliment was in Washington, where he took part in joint prayer by representatives of the Churches in the USSR and the USA for the success of the Soviet-American summit.

On December 13, 27th Sunday after Pentecost and the Feast of the Apostle Andrew, Bishop Kliment, assisted by Archpriest Mark Shinn, Protodeacon Stefan Chizhevsky and Deacon Mikhail Stulpin, celebrated Divine Liturgy in the Church of the Apostle Andrew in Philadelphia. The choir under the di-

rection of Anastasia Karnoukh sang prayerfully. After divine service the women of the parish gave a luncheon, after which a concert by the parish's ballalaika orchestra was held.

On December 19, the Feast of St. Nicholas, Archbishop Antoniyy of Stavropol and Baku, who was in the USA, and Bishop Kliment celebrated Divine Liturgy in St. Nicholas' Cathedral in New York, assisted by Archpriests Gennadiy Dzichkovsky, John Kasatkin and Vassily Zaev.

Later that day Archbishop Antoniyy and Bishop Kliment, accompanied by Archpriest John Kasatkin and Protodeacon Stefan Chizhevsky, visited St. Vladimir's Seminary, where they had a talk with the rector, Archpriest John Meyendorff, and the assistant rector, Archpriest Paul Lazar.

On December 20, 28th Sunday after Pentecost, Their Graces the archpastors celebrated Divine Liturgy and conducted a moleben in the same cathedral. After divine service the women of the parish gave a festal repast on the occasion of the patronal feast.

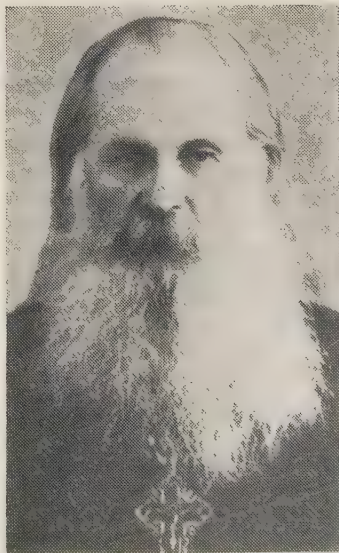
On other Sundays and feast days His Grace Kliment conducted divine services in St. Nicholas' Cathedral in New York. Bishop Kliment preached during the services.

In Memoriam

Archpriest **Aleksandr Konstantinovich Tugarinov**, superannuated cleric of the Novosibirsk Diocese, passed away on July 22, 1987.

He was born on October 1, 1894, in the village of Kolyagino, Kostov uyezd, into the family of a priest. In 1915 he finished the Yaroslavl Theological Seminary and in 1917 completed the first two years of studies at the Kazan Theological Academy.

He served with the Coast Guard in Nikolaev and Sevastopol. From 1920 he lived in Zagreb (Kingdom of Serbia, from 1929—Yugoslavia), where he taught catechism in the Russian school. In 1925 he graduated from the Department of History and Philology of Zagreb University and in 1928 from the Theological Faculty of the University of Belgrade. From 1929 to 1943 he



taught catechism in a school for girls in Niš, Yugoslavia. In 1935 he received the diploma of high school professor at the Ministry of Education.

On August 9, 1935, Bishop Jovan of Niš (Serbian Patriarchate) ordained him deacon and on August 11 priest. He served in parishes of the Niš Diocese, being the editor of the diocesan journal and inspector of theological education in secondary schools of the Niš Diocese.

In 1950, Father Aleksandr moved to Bulgaria and was appointed by Metropolitan Paisii of Vratsa to serve as a parish priest in St. Parasceve's Church in the town of Belaya Slatina. In 1955, after five years of service in the Bulgarian Orthodox Church, Father Aleksandr returned to his native country.

In August of that year Metro-

politan Varfolomei (Gorodtsev; † 1956) of Novosibirsk and Barnaul appointed him to serve in the Church of the Kazan Icon of the Mother of God in the town of Achinsk, Krasnoyarsk Territory. In 1958, with the blessing of His Holiness Patriarch Aleksiy, Father Aleksandr was raised to the rank of archpriest and awarded a palitsa.

He served in parishes of the Novosibirsk Diocese, was acting superintendent dean of first the Krasnoyarsk and then the Novosibirsk church districts, served as the dean of the Novosibirsk Cathedral Church of the Ascension, and secretary of the Novosibirsk Diocesan Administration. He served last as the rector of St. Nicholas' Church in Krasnoyarsk. After his superannuation in 1969, the zealous pastor did not give up church service. With the blessing of Bishop (now Metropolitan) Gedeon of Novosibirsk and Barnaul he was for several years the father confessor of the Krasnoyarsk Deanery. In recognition of his diligent service of the Church of God over many years he was awarded the mitre in 1977.

Father Aleksandr enjoyed great respect among the clergy of the Novosibirsk Diocese and was loved by his flock. An excellent preacher and wise spiritual counselor, he possessed broad theological erudition and rich pastoral experience. He was a man of principle who tolerated no compromises in matters of faith and church life.

Being gravely ill during the last few years of his life, he dis-

played great patience and spiritual courage. Before his death he came to confession and received Holy Communion.

The funeral service in St. Nicholas' Church in Krasnoyarsk was conducted by the Superintendent Dean of the Krasnoyarsk Church District, Hegumen Aleksiy Kostrikov and diocesan clergy.

Father Aleksandr Tugarinov was laid to rest near the church at the Nikolskoe Cemetery in Krasnoyarsk.

Archpriest **Nikolai Pakhomievich Masyutenko**, superannuated cleric of the Tashkent Diocese, passed away on May 16, 1987.



He was born on May 22, 1901 in the village of Belovodskoe of what is now the Kirghiz SSR in an Orthodox family. He lived in China for many years, and then returned to his native country.

In 1957, Bishop Ermogen (Golubev; † 1978) of Tashkent and Central Asia ordained him deacon and in 1958, priest. He served in parishes of the Tashkent Diocese, his last place of service being the Church of the Protecting Veil in the village of Sordatskoe, Tashkent Region.

Father Nikolai was modest, patient and extremely kind, and fulfilled his pastoral duties with diligence. Under his direction the Church of St. John the Divine was built in the village of Ivanovka, Kirghiz SSR. He was very fond of church singing and often sang on the left clerics himself. Despite his advanced age he went to church daily and helped clerics of the Ascension Cathedral in Frunze during services. After retirement in 1984 Father Nikolai made donations for the improvement of churches.

The funeral service in the Resurrection Cathedral in Frunze was conducted by the dean, Archpriest Vladimir Murzalev, the Superintendent Dean of the Kirghiz SSR Church District and diocesan clerics in the presence of a large number of worshippers. The funeral oration was delivered by Archpriest Pavel Solleshchuk, rector of the Church of the Protecting Veil in the town of Kant, Kirghiz SSR. Archpriest Nikolai Masyutenko was buried in a city cemetery in Frunze.

FROM THE HISTORY OF THE RUSSIAN SERMON

Metropolitan FILARET of Moscow

Metropolitan Filaret (secular name, Vasiliy Mikhailovich Drozdov; 1782-1867) has a special place in the history of the Russian Church because of his outstanding personal qualities. He was a distinguished church hierarch, theologian, canonist and sponsor of theological schools. It was he who planned the Bible to be translated into the Russian language. A prominent public figure, he was among those who prepared the 1861 emancipation reform in Russia. But the most important aspect of his activities, which remains as important today as it was in his own time, was preaching. In the spiritual atmosphere of Russia in the early 19th century Metropolitan Filaret's sermons marked a new, theological, direction which was a sharp contrast to the moralism of the 18th-century enlightenment. Although Metropolitan Filaret, the author of the Orthodox Catechism, had full grasp of the theological problems in their "arranged" and systematized form, his own theology took a different shape. It was expressed in his sermons, knit from the contemplation of biblical images and demonstrating their relevance to man. A gifted philologist, Metropolitan Filaret paid great attention to the etymology of words, playing up in a brilliant way the original meaning of even the most common words, let alone theological terms, and exploring the spectrum of their meanings. Due to this the quality of his sermons approaches that of poetry, containing as they do, considerable aesthetic elements. The poetic tenor of his sermons helps to involve the listener and the reader into the process of grasping of truth, inviting them to spiritual cooperation and partnership. Gospel history takes a special place in the attitude of the preacher. Though occurring in concrete historical situations, every fact of history is fraught with timeless revelation. By

placing himself and his listeners into the concrete historical circumstances in which a certain fact took place, Metropolitan Filaret was able to recreate the moment of embracing the Revelation. This is also promoted by the use of the exogetic method, by taking the position of an onlooker, an observer of Gospel events, overcoming the inertia of its accepted traditional interpretation and taking a fresh look at seemingly well-familiar passages. And although "alienation" is a literary, rather than a scholarly method, Metropolitan Filaret is justly credited as the founder of Russian scholarly studies of the Bible. The main method used by Russian students of the Bible—the method of historical criticism—developed by his disciples and followers, such as Archpriest A. Gorsky, Bishop Mikhail Luzin, M. Muretov and N. Glubokovsky, is psychologically rooted in the method of alienation introduced by Metropolitan Filaret.

He plunges himself into the inner world of the Gospel events making his listeners witnesses of the biblical events as though taking place right before their eyes. The novelty of his method of perception, held by him as a matter of principle, is also manifested in the fact that he never repeated his own interpretations of the same biblical passages and events.

The sermon of Metropolitan Filaret for the Transfiguration, reproduced here in an abbreviated form, was delivered in 1820. The theme of the prayer contained therein is inseparably linked with the recreation of a concrete situation in which Jesus Christ revealed to the Apostles His glory as the Son of God. The author's perception of the Transfiguration is keynoted by amazement, born not of exaggerated emotional sensitivity, but resulting from the grasping of the supreme wisdom of the Revelation.

Sermon for the Transfiguration of the Lord On the Power and Efficacy of Prayer

The content: The Transfiguration of our Lord revealed not only the greatness of the Divine, but also the divine glory of the things human.—The spiritual contemplation of the Lord is attained through prayer.—Not only Christians, but heathens as well

are aware of the power and efficacy of prayer.—By trying to assert the cause-and-effect relations of events and futility of prayer, philosophy denies the goodness of the Maker and His love of mankind.—It is only a prayer said with utmost sincerity and combined with faith and reliance in God that is effective.—The Prophet Elijah had demonstrated that man can control nature through prayer.—Through prayer even a heathen can become a Christian—Every righteous wish without exception can be fulfilled through prayer, which can arrest even God's wrath.—Prayer produces a spiritual change in man, similar to the Transfiguration of our Lord accomplished through the miraculous effect of prayer.—Prayer is often futile because it is not accompanied by the sayer's sincere desire for it to be fulfilled.—Spiritual transfiguration is attained by a forceful and sincere prayer.

He... went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias (Lk. 9. 28-30).... Why does the evangelist in describing the glorious Transfiguration of the Lord, begin by focusing his own and our attention on prayer: *He.... went up into a mountain to pray?* And why should he, as if not fully trusting the ability of some of the readers and listeners to understand the gospel lest they should overlook the importance of this circumstance, find it necessary to repeat there and then that the Transfiguration of the Lord took place during prayer: *And as he prayed?* Why, indeed, if not to point out to us that prayer is the way to the Tabor light, that it is the key to the mysteries of the spirit, to the power of Divine revelations?..

Now, try and imagine a person who can cause and stop rain by the force of his prayer, who can order, that a handful of meal and a little oil be enough to sustain several people over several months and maybe even years; he blows on a dead man and brings him back to life; he brings down fire from heaven so that it consumes the offering and the altar placed in the midst of water. What can be more extraordinary than such power of prayer? But this can surprise only a person who had had no experience of the power of the spirit. For the one who knows it the aforesaid are but acts of a man like himself. And that is not my personal opinion, but apostolic teaching. Apostle James, teaching us to pray for one another, supports this by the assurance that *the effectual fervent prayer of a righteous man availeth much.* He supports this admonition, addressed to us all, by giving an example of an extraordinary person, the one whom we have described above, but whom he

describes as a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit (Jam. 5. 16-18). Why does it say here that Elias, who could work wonders, was a man... as we are? This is said so that we, while honouring him as an extraordinary person, would keep on trying to be like him and to be strong in prayer.

Now try and think of something which seems to be quite impossible to accomplish by the power of prayer, and I will show you in the light of God's word that this can really be done despite its seeming impossibility. Imagine, for example, a whole people who have brought upon themselves the wrath of God by some grave crime; add to this that God has already revealed His righteous will to destroy this people and that at this terrible moment there is only one person left in the whole world who can pray for the sake of that people who are already on the verge to be consumed by hell. Don't you think it too late to do anything to save the people? The experience of Moses proves that this can be done. Right after his glorious divine appearance on Mount Sinai and the giving of the Law, the people of Israel suddenly fell into idolatry. And Moses stood facing God on Sinai. Now, hear and understand what wondrous words spoke God to Moses at that time: *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them* (Exod. 32. 10). O God of the spirits and of all flesh! Can it be that your servant, who is only strong by your strength, prevents Thy will from being fulfilled? And He said—let me alone, for I wish to reveal My righteous wrath, wish to consume this people but you are restraining Me. What

were left to say? But the man of prayer even then does not give up but intensifies his supplication, and the wrath of Almighty yields to the force of the prayer of a mortal! *And the Lord repented of the evil which he thought to do unto his people* (Exod. 32. 14). Now try and measure, if you can, the wondrous strength of prayer, and find a task it cannot accomplish for the sake of salvation!

And now let us turn back to Tabor and see how well can the key of prayer unlock the riches spiritual and divine.... Let us diligently examine once again how the evangelist describes the Transfiguration of the Lord: *He went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered* (Lk. 9. 29). If we dare to try and guess from this description the heart's secret of Divine Jesus, it would appear that He went to Tabor with a simple and straightforward intention simply to pray there and without any thought of Transfiguration: *He went up to a mountain to pray*. It appears that while being on the mountain, during the Transfiguration itself, His only purpose was nothing but prayer: *And as he prayed*. Now if one stops to think about this, he may well decide that by saying this prayer the Saviour must have been preparing Himself and His disciples for His approaching Passion and death of the Cross, which He had revealed to His disciples shortly before (Lk. 9. 22) and which He actually discussed during the Transfigu-

ration with Moses and Elias (Lk. 9. 31). How did glory reveal itself amidst this prayer of suffering? The abundant and living power of prayer revealed it like a gem, brought forth like the bloom and abundant fruit. Blending with God's Spirit, the spirit of the prayer filled the soul of Jesus with light; the abundance of this light, overflowing the soul, shone forth in the body and His face; and overflowing further, it shone in His raiment, changing it too; and as it continued to spread, it also shone in the souls of the Apostles, causing Peter to exclaim: *It is good for us to be here* (Lk. 9. 33); this light also reached out into the inner domain, bringing out from there Moses and Elias; and it even reached the Heavenly Father causing His love to utter a solemn witness of the One He loved: *This is my beloved son* (Lk. 9. 35). O, the miracle of prayer whose wondrous action embraces at once the Heaven and the earth, and Divinity Itself! And let any body say that this example of prayer has no reference to ourselves as the act of God-Man. It also refers to us, Christians, for in us too, although not to such extent, the same must take place as took place in Christ. *Let this mind be in you, teaches the Apostle, which was also in Christ Jesus* (Phil. 2. 5).

(Excerpts from the sermon are taken from: Metropolitan Filaret of Moscow, *Slova i Rech* (Sermons and Addresses). Moscow, 1844, Part I, pp. 183-197).

(To be continued)

Russia and the Mother of the God

Dear brothers and sisters,
It is three times a year that we celebrate the Vladimir Icon of the Mother of God: on May 21, June 23 and on August 26*. Each of these feasts commemorates entries in solemn procession and with the bearing of the miraculous Vladimir Icon of the Mother of God to the Moscow Monastery of the Presentation of the Lord in the Temple following major events in our national history, instances of miraculous intercession of the Blessed Virgin for our fatherland in the hour of grave peril.

As you know, the Vladimir Icon of the Mother of God is the most glorified and venerated icon in Russia, the banner of the whole of our national and Church life over the centuries which also used to be a symbol of our statehood in the past. This is also a world-famous icon as being one of the three which, according to tradition, were painted by the Apostle St. Luke and which bears upon it a personal blessing of the Mother of God.

The icon was brought to Russia from Constantinople in the mid-12th century and first placed in the Vyshgorod Devichy Convent not far from Kiev. Shortly after it was taken by Prince St. Andrei

* According to the Julian Calendar.

Bogolyubsky to Vladimir where it remained until 1395.

In late 14th century the whole of Asia and part of Eastern Europe were swept by the conquests of Tamerlane, the great military leader who combined extraordinary cruelty with military genius. He conquered many Asian countries and reached Russia. Dismembered and weakened by the internecine strife of its apaupe princes, and being under the Tatar yoke, Russia was in no position to resist the conquest and its fate seemed doomed. The Muscovites were preparing as for doomsday, praying day and night in their churches and conducting molebens before the approaching end, for they all knew that Tamerlane, that "lame man of iron" as people called him, spared no one, leaving behind him a trail of death and devastation. In these desperate circumstances when there seemed really not a glimmer of hope left, Tamerlane and his army suddenly halted the advance upon Moscow and turned back.

And although historians later explained his retreat by internal problems that besieged Tamerlane's huge empire covering the better part of Asia, the Russians, being unaware of any of these other circumstances, saw the enemy's retreat as the result of a miraculous intercession and salvific protection by the Mother of God Whose icon had been brought to Moscow from Vladimir on an order of the Prince as a source of encouragement and inspiration for the people.

The icon remained in Moscow thereafter. One hundred years later, in 1480, Russia was invaded by Ahmat Khan of the Golden Horde and nearly surrendered to him: Moscow was powerless to offer any significant resistance to the mighty foe, and people again shed tears and prayed to the Mother of God for deliverance from the adversity in front of Her Vladimir Icon which was born in solemn procession from the Monastery of the Presentation of the Lord in the Temple where it was kept. And the invaders turned back, just as in the past. And again the people saw this as a miracle of mercy, intercession and protection of the Mother of God revealed over our most glorious, in the words of the festal troparion, city of Moscow, our people and our country.

Finally, the third feast day, May 2 commemorates the dramatic events of 1521 when Russia faced the threat of an invasion by the Crimean Khan Mahmet-Girei. And again Moscow was left defenceless like on the two previous occasions and the faithful again turned to the mercy, protection and intercession of the Mother of God. And just like before, their prayers were heeded and hopes justified and Mahmet-Girei turned back and retreated.

Dear brothers and sisters,

Historians will, of course, mention any number of reasons why Tamerlane, Ahmat Khan and Mahmet-Girei turned back from Moscow. They will also point out that there had been other and even more dangerous crises in Russian history both before and after the three aforementioned events. Why then our faithful take these events as the manifestations of the intercession and protection by the Mother of God?

Every historical event, dear brothers and sisters, everything that happens on this earth in the course of human history, has but two sides, so to speak. One is what actually takes place in visible reality, and the other is how this is seen by the people, the impression it leaves upon them, their psychology and its place in the historical memory of a people. This second side of history is no less and perhaps even more important than the first one. The history of mankind covers hundreds of centuries during which billions of facts took place, just as they will continue to take place in the future. But out of these millions of facts only few have been preserved in human memory and inscribed into history. What is the reason for this?—one may ask, and the answer is: because people regarded them as being of particular importance. Our faithful saw the aforesaid events as instances of miraculous deliverance, merciful protection and intercession by the Mother of God. They are remembered as special feasts by the Russian Church.

And what about today? Today more people take a different view of history, many, if not all, have a different psychology and a different understanding and perception of events. But does that alter the facts of our life? Everything that takes place in this world may be described as a dialogue, a dialogue between God and man. People may

acknowledge Divine Providence, regard it with awe and with gratitude, they may pray and hope, glorify the power of God and His providential care for them, or they may fail to take notice of it and refuse to acknowledge it. But this lack of human response does not cancel out Divine action. Divine Providence is present in history regardless of whether or not people take, or fail to take notice of it. As is often the case in a family, children may not be aware, and do not want to be aware, of protective parental love, reject it and even leave their home. This, however, cannot kill parental love, and a mother will keep on loving her child just as before. Chances are that her love of the ungrateful and unfortunate son or daughter will even become much stronger than ever before. The mother will pray, will suffer and hope and will continue to live by her love which nothing can change. And nothing can alter God's providential and merciful care of men.

Dear brothers and sisters,
When most people around us today remain blind to the intercession and protection from the Vladimir Icon of the Mother of God, what are we to do, we who remain true to the heritage, traditions and history of our forefathers, who resorted to the help and protection of the Mother of God? The Lord said: *The kingdom of heaven is like to a grain of mustard seed...* (Mt. 13. 31). From this little seed a big tree grows up in whose shadow the birds of the air lodge.

The Lord also said: *The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened* (Mt. 13. 33).

This is how, dear brothers and sisters, we should see things around us. Being true to our Lord Jesus Christ, His Most Pure Mother, the behests of our forefathers and celebrating the great events of our glorious past, we must feel ourselves in the Church of God as a small grain of mustard seed. We are the leaven which the Lord puts into people's heart. Our own task, the task of our salvation and service of God—is not confined to personal salvation, to supplications and contrition over our own sins. Our service of God consists in our being that leaven, that grain of a mustard seed from which the tree of the Church of Christ grows, for the seed sprouts and bears fruit in due time.

Dear brothers and sisters,

The tree does grow from that seed and the leaven does ferment the dough. And as we celebrate the Feast of the Vladimir Icon of the Mother of God, let us be firm in our faith that the Most Holy Theotokos Who has revealed Her mercy unto ourselves through Her many icons, and especially so through her Vladimir Icon, once the national banner of our Church, will not withdraw Her intercession and assistance from our country, our people and our Church, from those who have faith and those who have no faith, that Her intercession will continue till the time when the tree from the seed of Christ is grown and bears fruit, when the dough is ready. And then this lofty hymn: "This day doth radiantly shine in its beauty the gloriest city of Moscow," will probably ring out in our churches with even greater solemnity and joy. Amen.

Protopresbyter VITALIY BOROVoi



PEACE MOVEMENT

CHURCH FOR SOCIETY

CPC Working Committee Meets in Budapest

Letter to the General Secretary of the CPSU Central Committee
Mikhail GORBACHEV

Dear Mr. Gorbachev,

The Working Committee, a leadership body of the Christian Peace Conference, observed the positive developments in the world political situation with gratitude to God, hope, and inspiration for the future, at its meeting in Budapest, Hungary, March 21-25, 1988.

All people of goodwill who have struggled for peace, and social and economic justice have seen their labours bear fruit in the recent past. Many factors have also given us cause for optimism concerning the success of your forthcoming meeting with US President Ronald Reagan in May in Moscow. Among these are the concrete implementations of the new political thinking in the Soviet Union, and the prompt implementation of the decision to dismantle the SS12 missiles stationed in the GDR and CSSR even prior to ratification of the Treaty on the Elimination of Medium Range Missiles in Europe.

Reflecting on these events, we pray that the proposed 50 per cent reduction in strategic nuclear weapons will become a reality as a further step toward the elimination of all nuclear weapons. We firmly believe that God will bless your efforts and our common desire to rid the Earth of the blight of nuclear arms by the year 2000, the dawn of the third millennium of Christianity.

The elimination of nuclear weapons will serve to protect humanity and our beautiful Earth more effectively and reliably than any sophisticated ABM system can. These first steps embody the hope of all nations for the cessation of the arms race, leading to a resolution of the problems of hunger, disease, and poverty, and to a stable economic base in each nation and prosperity in every family.

We also wish to express our belief that your approach to the complex of problems related to disarmament, detente, and the creation of a climate of mutual security and confidence is most conducive to finding a peaceful settlement to the conflicts in the world's trouble spots in Asia, Africa, and Latin America.

The changes taking place in your country under glasnost and perestroika which are renewing all aspects of life in Soviet society, including the life of the Churches and religious associations in the USSR, have not only had a radical influence upon the political climate of the entire planet, but have also awakened a deepened interest and openness toward the Soviet Union in a positive fashion.

As Christians, we are especially gratified by the fact that, in your country, priority is being given to questions of spiritual life and the creation of a healthy moral climate in society.

We would like to take this opportunity to express our profound respect for the Russian Orthodox Church, which is celebrating the millennium of her existence, and especially for her commitment to peacemaking, and her objective witness to the experience of living in new social realities.

Allow us to assure you, Mr. Gorbachev, of our sincere respect, and of our prayers for your health, and for the blessing of success upon your work for the benefit of humanity.

*Bishop Dr. Karoly TOTH,
President of the CPC*

*Metropolitan Dr. FILARET
of Kiev and Galich,
Chairman of the CPC Continuation Committee*

*The Rev. Dr. Lubomir MIREJOVSKY,
General Secretary of the CPC*

Message to the President of the Christian Peace Conference Bishop KAROLY TOTH

Esteemed Mr. Karoly Toth,

I thank you and, in your person, the leadership of the Christian Peace Conference for your message.

I fully share your concern for the destinies of humanity and world civilisation, and your hopes for the prevention of its destruction, and for the preservation of peace and life on Earth.

The stand of the Soviet Union on matters pertaining to the prevention of nuclear war is clear-cut and unequivocal. Nuclear war cannot be a tool for attaining political, economic, ideological or any other goals. If a nuclear war is unleashed, all life will be wiped off the face of the Earth. In our day and age there is no alternative, nor can there be any, to peace, to the pooling of efforts on the part of all the people of the planet for the sake of life on Earth.

It is for this reason that the world public is so patent in its support for the efforts aimed at the conclusion of a treaty on a 50 per cent reduction of the strategic offensive weapons of the USSR and the USA.

As we see it, this is only the beginning. Ahead are no less difficult tasks to bring to fruition the ideas of a nuclear-free world set forth in the Statement of January 15, 1986. Revealingly, the wishes expressed by Christians the world over, namely, that the Earth be cleansed of the blight of nuclear weapons, coincide with our programme for a stage-by-stage elimination of nuclear weapons by the end of the current century.

The task of preserving peace has long ceased being the prerogative of statesmen alone. In the struggle for peace, disarmament and the salvation of the environment, and for efforts to resolve global, all-human problems, public forces are coming to play an increasingly significant role. Specifically, your organisation, which represents many millions of Christians from every continent, is carrying out cogent work to forestall a nuclear apocalypse, to get people to give up their swords and beat them into ploughshares.

I share your view about the common responsibility of all people of good will for the solution of the global problems facing humanity, and I sincerely applaud the efforts of your organisation aimed at preserving peace and developing humanism and just spiritual and moral values on Earth. I wish the Christian Peace Conference every success in this noble endeavour.

M. GORBACHEV

Letter to the President of the USA Ronald REAGAN

Dear Mr. President,

The Working Committee of the Christian Peace Conference meeting in Budapest, Hungary, March 21-25, 1988, sends you greetings in the name of our Lord Jesus Christ.

For the last thirty years, Christians from all parts of the world have worked together in the Christian Peace Conference for the relaxation of tensions between East and West, and for the elimination of nuclear weapons and other weapons of mass destruction. At the same time, we have come to understand that there is a direct relationship between the issues of disarmament and development, especially as they relate to the basic needs of millions of people around the world who are suffering for lack of food, clothing, shelter, education, and other basic necessities of a truly human life.

We have rejected the policy of nuclear deterrence on theological, moral and rational grounds, since the threat of mutual annihilation cannot be the basis for the relationship between the nations of this world.

We are grateful that the first step toward nuclear disarmament has been taken by your administration and the government of the Soviet Union when the INF Treaty was signed on December 8 last year. We consider this development to be a historic first step on the long road toward disarmament and the total elimination of nuclear weapons. We hope and pray that further significant steps will be taken soon, such as the projected 50 per cent reduction in strategic nuclear weapons.

We pledge our prayer and support for all efforts undertaken by you and your administration, in concert with the leaders of the Soviet Union, toward the achievement of this goal. The future of humanity depends very much on this.

On behalf of the Christian Peace Conference, we wish you success in the immediate ratification of the INF Treaty, and in all future steps toward nuclear disarmament. We trust that you share with us the sense of urgency of this historic moment, which must be used with courage and determination.

In the hope that God will bless all your efforts in the service of life and peace, we remain, sincerely yours.

*Bishop Dr. Karoly TOTH,
President of the CPC*

*Metropolitan Dr. FILARET of Kiev and Galich,
Chairman of the CPC Continuation Committee*

*The Rev. Dr. Lubomir MIREJOVSKY,
General Secretary of the CPC*

LETTER
to His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

It is with great respect and much appreciation that on the occasion of the Millennium of the Baptism of Russ we greet you in the name of the whole Christian Peace Conference, representing the ecumenical community in more than 90 countries and from every Church.

On this important occasion in the life of the Russian Orthodox Church we reflect on God's grace which has been poured out in special measure upon your Church throughout the centuries, proclaiming the good news of Jesus Christ faithfully both in times of suffering and rejoicing. We are especially grateful to God that the spiritual gifts received by your Church have been shared so generously with the world-wide community and have become a blessing to the whole world.

We remember with gratitude the way in which the Russian Orthodox Church as a founder member of the Christian Peace Conference greatly enriched our life from the very beginning of the movement. Equally, we give thanks to God for the way in which the Russian Orthodox Church has played a decisive role in CPC work in the wider context of world Christendom.

In the Christian Peace Conference we may not be able yet to appreciate properly and enumerate the enormous material and spiritual help our movement has been given by our member-Church, the Russian Orthodox Church. Our movement could not have become universal without the support of the Russian Orthodox Church, whose cultural and spiritual support and whose prayers have helped to solve seemingly unsolvable problems. We remember with gratitude that the CPC was a major arena for the ecumenical activity of the Russian Orthodox Church before she joined the fellowship of Churches in the World Council of Churches, and that it still continues to play a leading role in the CPC.

That demonstrates again how the Christian Peace Conference was, and still is, an integral part of the ecumenical movement. In these millennium celebrations our movement will be just one of those to express blessing and good wishes to the Russian Orthodox Church, but at the same time, the Christian Peace Conference will also be blessed in the sense of the Apostle's teaching: *For by one Spirit are we all baptized into one body. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it* (1 Cor. 12. 13. 26).

The great outpouring of response from throughout the world which the Russian Orthodox Church has received on the occasion of your Church's millennium celebrations testifies to the admiration of the world community for your faithful witness to our Lord Jesus Christ.

Your Holiness, we greet you once more as your partners in a common Christian pilgrimage. The strength of your support enables us to carry on, with renewed vigour and undying hope.

May the Lord Jesus Christ bless you and your great Church in these most important days of celebration and thanksgiving.

Bishop Dr. Karoly TOTH,
President of the CPC

Metropolitan Dr. FILARET of Kiev and Galich,
Chairman of the CPC Continuation Committee

The Rev. Dr. Lubomir MIREJOVSKY,
General Secretary of the CPC

**Reply of His Holiness Patriarch PIMEN
to the CPC Leadership**

Dear brothers in Christ,

I wholeheartedly thank you and, in your person, all the staff members of the Christian Peace Conference for your congratulations on the Millennium of the Baptism of Russ, which is the millennium of the existence of our Church, and for the high appraisal which you gave our peacemaking and ecumenical activity.

The Russian Orthodox Church is one of the founding Churches of the Christian Peace Conference. And today, just as 30 years ago, we strive, proceeding from our belief in the Lord Jesus Christ, to devote our energies to holy ministry of peace in order to bring closer the advent of lasting peace and a just and nuclear-free world, so that a worthy way of life might become the lot of each individual.

We assess highly the activity of the CPC and support whatever efforts it makes, involving broad Christian circles in the process of promoting trust, peace, friendship and cooperation among all nations.

The idea of unity of the human family is consonant with our Christian world outlook. St. Paul the Apostle appeals to us: *ever follow that which is good, both among yourselves, and to all men* (1 Thes. 5. 15), and then, as the Prophet Isaiah said, *the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever* (Is. 32. 17).

Today all of us are on the threshold of an event of exceptional importance—the meeting in Moscow between General Secretary of the CPSU Central Committee Mikhail Sergeyevich Gorbachev and President of the United States of America Ronald Reagan. We consider it our Christian duty to promote the creation of a propitious atmosphere around the Moscow talks in order to facilitate the attainment of results beneficial for international peace and for the entire community of nations. We are preparing for joint prayer with our brothers and sisters from the USA so that, with God's aid, the forthcoming talks might be a worthy continuation of the good undertakings of the past summits and might lead to constructive solutions in the sphere of nuclear disarmament and to cooperation between the two great powers for the benefit of all the peoples of the Earth.

We are inspired by the fact that many Christians, followers of other religions, and our non-religious brothers and sisters are now doing all in their power to rid the Earth of the blight of nuclear weapons in order to prevent the destruction of God's creation.

Blessing your peacemaking labours, I pray for you to be strengthened by Our Lord Jesus Christ, to Whom may glory and power be for ever and ever.

With fraternal love,

PIMEN, Patriarch of Moscow and All Russia

**Letter to the Rev. Dr. Emilio CASTRO,
General Secretary of the World Council of Churches**

Dear Brother in Jesus Christ,

The Working Committee of the Christian Peace Conference in session here in Budapest from March 21 to 25, 1988, wants to send you and through you to the whole WCC constituency our most cordial and warm felicitations, on the occasion of the 40th anniversary of the First Assembly of the WCC in Amsterdam, 1948.

The Christian Peace Conference has always regarded itself as an integral part of the worldwide ecumenical movement, with its own autonomy, independence, and initiative. We praise God for the achievements of the WCC in the past 40 years. The WCC has provided a forum for the Churches of the world to seek greater manifestation of their God-given unity in Christ and to explore coordinated ways of serving the world in its quest for justice, peace, and the integrity of creation. The WCC has, through its activities, created a worldwide network of communication and solidarity among the Churches, and taken clear stands on issues of war and peace. The frequent agreement of our views bears witness to our basic unity in Jesus Christ. We agree in our opposition to nuclear weapons, to the arms race, to doctrines like nuclear deterrence and limited nuclear war, and in our commitment to general and complete disarmament.

We are committed to participation in the conciliar process of covenanting for justice, peace and the integrity of creation, since we see it as the logical outcome of the 30 years of the CPC. We have already started our preparatory work for the specific CPC contribution. Though the peace issue is at the heart of our commitment, we do not dissociate that peace from the demands of justice and dignity for all or from the need to be vigilant in sustaining the life-environment given to us as a gift to God.

Once again, our heartfelt felicitations and good wishes on the occasion of the 40th anniversary of the Amsterdam Assembly.

*Bishop Dr. Karoly TOTH,
President of the CPC*

*Metropolitan Dr. FILARET of Kiev and Galich,
Chairman of the CPC Continuation Committee*

*The Rev. Dr. Lubomir MIREJOVSKY,
General Secretary of the CPC*

Message to the South African Council of Churches

The Working Committee of the Christian Peace Conference which gathered from March 21 to 25, 1988, for its meeting in Budapest, Hungary, represents Christians all over the world. We are at one in our prayers and support for your courageous officials who are heading the opposition to the forces of oppression in your country. We fully realise that our efforts are marginal in comparison to your sacrifices, but we do believe that the prayers and love of your brothers and sisters the world over will fortify your resolve.

We are attaching to this message a copy of the appeal we have circulated to our members, as well as a copy of our appeal of February 29 which was addressed to your president. These documents are enabling us to gain a better understanding of your vision, your courage and your hopes.

We greet you in the name of the Lord.

Keep Hope Alive in South Africa

Appeal of the CPC

The crisis in South Africa deepens. All opposition is being systematically silenced. Much humanitarian aid has already halted, and even more is under threat. Families without breadwinners, victims of violence, detentions and removals and refugees all face almost impossible hardship.

In this situation, the Churches are in the front line of opposition to oppression and state violence. On February 29, leaders of the South African Churches went to the South African parliament building in Cape Town to witness and petition their government "at this moment of crisis for South Africa".

In the spirit of non-violent action they informed the South African government of their intentions. These leaders were arrested before they got to the parliament building and therefore unable to deliver their petition to the state president and members of parliament.

We present it to you. In it the South African Churches speak for themselves. We ask you to make it widely known in solidarity with millions of South African Christians. We ask, above all, that by prayer and action you help keep hope alive in South Africa.

The Statement from South African Church Leaders to State President, Mr. P. W. BOTHA, and Members of Parliament

We, as leaders of a number of South African Churches, have come to Parliament today to witness and pray in a time of crisis outside the building in which you make important decisions affecting the lives of millions of South Africans who belong to our Churches. In terms of the principles of non-violent direct action, we informed the government of our intention before coming here. Once we have completed our act of worship outside where you work, we intend returning to St. George's Cathedral.

We are deeply distressed, and protest to you in the strongest terms, at the restrictions which were placed last week on the activities of 17 of our people's organisations, on the Congress of South African Trade Unions and on 18 of our leaders.

We believe that the Government, in its actions over recent years but especially by last week's action, has chosen a path for the future which will lead to violence, bloodshed and instability. By imposing such drastic restrictions on organisations which have campaigned peacefully for the end of apartheid, you have removed nearly all effective means open to our people to work for true change by non-violent means. Only yesterday one of our number pleaded publicly with our people not to react to your measures by resorting to violence, but if some of our people turn to violence you must take the responsibility.

We are particularly horrified at the restrictions you have placed on people and organisations who have been in the forefront of the struggle to bring peace to the strife-torn areas of Pietermaritzburg and KTC in Cape Town. Mr. Archie Gumede, Mr. Willie Hofmeyr and Mrs. Albertina Sisulu are just a few of many people who are now banned from working for peace.

Your actions indicate to us that those of you in government have decided that violence will keep you in power; that you have chosen the "military option" for our country. It appears to us that you are encouraging the growth of black surrogate forces to split the black community and to smash effective opposition to apartheid, moreover that you are trying to ensure as far as possible that it is the blood of black people, and not of white people, that is spilled in your struggle to hold onto power.

We regard your restrictions not only as an attack on democratic activity in South Africa but as a blow directed at the heart of the Church's mission in South Africa. The activities which have been prohibited are central to the proclamation of the gospel in our country and we must make it clear that, no matter what the consequences are, we will explore every possible avenue for continuing the activities which you have prohibited other bodies from undertaking.

We will not be stopped from campaigning for the release of prisoners, from calling for clemency for those under sentence of death, from calling for the unbanning of political organisations, from calling for the release of political leaders to negotiate the transfer of power to all the people of our country, from commemorating significant events in the life of our nation, from commemorating those who have died in what you call "riots" or from calling on the international community to apply pressure to force you to the negotiating table.

Last week many of us issued a statement in which we addressed primarily the oppressed people of our land, for we believe it is they who will decide in the final analysis when apartheid is going to be abolished. We urged them to intensify the struggle for justice and peace and we encouraged them not to lose hope, for victory against evils in this world is guaranteed by our Lord.

Our message applies also to you. Your position is becoming untenable. Your fellow South Africans want nothing more than to live in a just and peaceful country and we urge you—without too much hope of being heard—to turn from the path you have chosen. If those of you in government persist with your current policies, then we urge those of you out of government to withdraw from white politics and to join the real struggle for democracy.

We urge you to take the following immediate action:

- (1) lift last week's restrictions and end the State of Emergency;
- (2) unban political organisations, release and remove restrictions on our political leaders, allow exiles to return and free all detainees;
- (3) enter negotiations for a dispensation in which all of us can live together in peace, freedom and justice.

We have not undertaken this action lightly. We have no desire to be martyrs. However, the gospel leaves us no choice but to seek ways of witnessing effectively and clearly to the values of our Lord and Saviour Jesus Christ and you give us virtually no other effective and peaceful means of doing so. God bless you.

Telegram to the President of the Republic of South Africa, Mr. Pieter W. BOTHA

We, the 50 members of the Working Committee of the Christian Peace Conference who gathered on March 21-25, 1988, from 28 countries for our meeting in Budapest, Hungary, call upon you, in the name of Our Lord Jesus Christ and in the name of justice and love of fellow-men, to show mercy to the members of the Sharpeville Six, who have been condemned to death and who have received a stay of execution.

Statement on Palestinian Problem

The Working Committee of the CPC expressed its solidarity with the heads of Churches in Jerusalem, who declared on January 22, 1988, their stand "with truth and justice against all forms of injustice and oppression".

The Working Committee states in connection with this:

1. We reaffirm our solidarity with the Palestinian people in their strug-

gle to recover their human dignity, to express their Palestinian identity, to be free from oppression, discrimination and violation of human and political rights.

2. We appeal to the government and people of Israel to stop all repression and to effect immediate withdrawal of all Israeli troops from the occupied territories, to reactivate the higher principles of the Jewish heritage in order to engage in honest dialogue with the Palestinian people through their legitimate representative, the PLO, in the context of an international conference leading to a just and peaceful settlement of their legitimate grievances.

3. The Working Committee gives full support to the efforts of the United Nations to find an adequate and effective framework (including an International Conference on the Middle East) for the settlement of the Middle East conflict with the participation of Israel, the Arab countries, and the PLO on an equal footing with the others as the legitimate representatives of the Palestinian people, and all others concerned.

4. We appeal to the Churches and theologians to counteract the false interpretation of biblical prophecies identifying the secular state of Israel with the chosen people of God.

5. We call on all Churches to observe November 29, 1988, as a day of solidarity with the Palestinians, when special prayers should be made for the victims of repression, and for an expeditious settlement of the Middle East conflict.

6. The Working Committee, in the name of humanity, calls upon Israel to respect and adhere to the Geneva Convention on the Protection of Civilians in Areas of Armed Conflict, to the Universal Declaration of Human Rights, to all UN resolutions applicable to the situation in the Middle East, to halt all deportations of Palestinians from the occupied territories, and to stop extremist settlers from perpetrating inhuman cruelties, torture, and brutalities including the murders of innocent men, women, and children.

7. The Working Committee also appeals to the United Nations to station a UN international peace-keeping force in the occupied territories to protect the rights of civilians in the occupied territories.

8. The Working Committee calls on the United States of America to adhere to the terms of the UN Treaty with the host country and to cease all measures directed at closing or restricting the Permanent Observer Mission of the PLO at UN Headquarters.

Communique

The Working Committee of the Christian Peace Conference met at Raday College, Budapest, Hungary, from March 21-25, 1988. Fifty members and ten guests from 28 countries in Africa, Latin America, North America, Asia, Australia, Eastern and Western Europe attended, in addition to representatives of the Ecumenical Council of Churches in Hungary, who hosted the meeting.

In a wide-ranging and comprehensive survey of justice and peace developments since the last Working Committee meeting (Arnoldshain, FRG, April 6-10, 1987), the CPC President Bishop Dr. Karoly Toth drew attention to the radically new atmosphere of greater mutual trust since the signing of the

INF Treaties in Washington on December 8, 1987. In working towards the next step of 50 % reduction of strategic nuclear weapons, a step which it was hoped would be taken this year, President Toth warned of the rise of a new military doctrine called "discriminate deterrence", which proposed to deter conventional war in Europe by the use of short-range nuclear weapons and tactical nuclear weapons. He called for continuing and renewed fight against the anti-human doctrines of nuclear deterrence and limited nuclear war.

Aspects of the relaxation of tensions are already visible in the possibility of a new settlement and of the formation of a coalition government in Kampuchea, the beginning of a dialogue between the Soviet Union and China, o

negotiations between the Sandinist government in Nicaragua and the Contras, in the plans to withdraw Soviet troops from Afghanistan during this year, in the détente between Turkey and Greece, and in the improved relations between the two German states. Bishop Toth pointed to new developments in the Middle East and in South Africa. In the Israeli-occupied territories the intensive persecution and violent humiliation of Palestinians has now led to a spontaneous and heart-rending revolt of the oppressed people, and a polarization of public opinion in Israel itself. In South Africa, 18 democratic organizations have been banned and their leaders detained. By thus gagging non-violent protest, the Pretorian regime by its own violence is provoking the people to resort to revolutionary violence. The Working Committee decided to send a telegram to the Pretoria regime requesting clemency on behalf of the "Sharpeville 6" against whom no criminal charge has been established, and to send a letter to the Churches in South Africa affirming solidarity with them in their struggle and sacrifice. It also sent a call to prayer and action to all CPC members, asking them to share widely the moving statement issued by the South African Church leaders themselves on 29th February 1988 which was quoted in full. On the Palestinian issue also the Working Committee adopted a statement of support to the victims of oppression and violation of human rights in Israeli-occupied territories, asking Israel to stop repression and to withdraw its troops from occupied areas, and to negotiate directly with the PLO in the framework of an International Conference on the Middle East. Bishop Toth also initiated a discussion on New Thinking, Perestroika and glasnost in the USSR which offered a new challenge to the Churches in socialist countries as well as elsewhere, to renew their own thinking, perceptions and structures of ministry. His address also treated the growing problems of world-wide hunger, famine and poverty, the debt crisis, the relation between disarmament and development, the rights of ethnic minorities, the conciliar process for commitment to Justice, Peace and the Integrity of Creation, the 40th anniversary of the Amsterdam inauguration of the World Council of

Churches, the 30th anniversary of the founding of the CPC, the Millennium of the Baptism of Russia and many other issues, all of which were discussed intensely and earnestly by the participants.

The General Secretary of the CPC, Dr. Lubomir Mirejovsky, presented a report on CPC activities during the previous year and suggesting priorities for the coming year. The Working Committee expressed its great appreciation for the enormous volume of work accomplished by the small staff in Prague. The Working Committee also finalized plans for the meeting of the Committee for the Continuation of Work (CCW) which is to be held in Görlitz, GDR, with the theme: "Turn to the Future, New Thinking, New Ethos, New Responsibilities", and the biblical theme "Plough new ground" (Hosea 10.12). It will take place on October 17-22, 1988, and immediately after the meeting there will be a special celebration in Prague on October 24-26 of the 30th anniversary of the Christian Peace Conference.

In the lively discussion that ensued several points emerged clearly:

In connection with the millenary celebrations of the Baptism of Russia, it was decided to send a message of felicitation to the Russian Orthodox Church, which would express also deep appreciation for the massive contribution of the Russian Orthodox Church to the support of the CPC, and especially for enabling participation in CPC meetings for people from Africa, Latin America and Asia as well as other parts of the world. The Russian Orthodox Church is today a great spiritual force for peace and justice both within the Soviet Union and internationally.

The Working Committee took note of the peace process in Central America, the cutting off of US aid to the Nicaraguan counterrevolutionaries, the opening of talks between the Sandinista government and the Contras, and the cease-fire just declared in Nicaragua. The Working Committee prays that peace with justice will finally prevail in this region where the people have been suffering for a long time. It expressed concern about the unwarranted and provocative show of strength by US armed forces in Honduras. The prompt with-

drawal of these forces will help the process of a peaceful settlement in the region and the demilitarization of Central America.

The Working Committee views with deep concern the continuing violence and displacement of people in Sri Lanka. It had hoped with its Sri Lankan representatives that the intervention of India would result in the establishment of peace in the troubled island, but noted with dismay that the Indian Peace-keeping Force has had to engage in fighting. The violence begun with this ethnic conflict has worsened with the outbreak of violence in the South of the island, where the Sinhalese youth have risen against the oppression of the state. The Working Committee looks forward to a peaceful resolution of all these conflicts with the agreement of all parties including the Tamil and Sinhala militants, using the political processes for democratic settlement of disputes.

Support was expressed to the forthcoming Third Special Session on Disarmament of the General Assembly of the United Nations to be held in New York from May 31 to June 25, 1988.

This year being the 40th anniversary of the UN Declaration of Human Rights, the Working Committee affirmed the need to extend the concept of human rights to the area of basic human needs like nutrition, shelter, health and education.

The Working Committee unanimously welcomed two new organizations into membership in the Christian Peace Conference: the North American Christian Peace Conference, which becomes the CPC continental group in that continent, and the Iona Community, an ecumenical Christian fellowship based in Scotland.

The Working Committee approved preliminary plans for participation in the Ecumenical Decade of the Churches in Solidarity with Women 1988—1998, which is to be inaugurated during the Easter Season this year.

The Committee paid tribute to the memory of the great non-violent fighter for freedom and liberation, the Rev. Dr. Martin Luther King, who was assassinated on April 4, 20 years ago. His vibrant witness continues to be a source

of great inspiration to all who are struggling for justice and peace.

The Working Committee received reports from its Study Commissions, as well as reports of activities in all parts of the world.

The Working Committee addressed letters of greeting and commendation to CPSU General Secretary Mikhail Gorbachev and US President Ronald Reagan, for their bold and courageous action in signing the Washington Treaty of December 8, 1987 and for their efforts to reduce and eliminate nuclear weapons.

There was an extended discussion of CPC participation in the ecumenical programme for Justice, Peace and the Integrity of Creation. Proposals were adopted which would lead to a specific CPC contribution to the JPIC process out of its 30 years of world-wide experience in the struggle for peace with justice. The draft of the new Constitution of the Christian Peace Conference was approved by the Working Committee for adoption by the Committee for the Continuation of Work.

The Ecumenical Council of Churches in Hungary gave a reception for the participants at which religious leaders from all the Christian Churches were also present.

A delegation from the Working Committee called on the ailing veteran leader of the CPC, Bishop Tibor Barth of Hungary.

A delegation from the Working Committee was received at the House of Parliament by the president of the Presidential Council of the Hungarian People's Republic, Mr. Károly Németh.

The meeting of the Working Committee began and ended every day with the worship of God, with the reading of Scripture, prayer and singing of hymns. The closing worship was led by the students of Ráday College, who also assisted the Working Committee meeting as stewards. The Working Committee expressed its deep appreciation for the dedicated and friendly service of these young people. The participants expressed their sincere gratitude for the excellent arrangements, hospitality and facilities organized by their hosts, the Ecumenical Council of Churches in Hungary.

ORTHODOX SISTER CHURCHES

Hierarch, Missionary, Martyr

For the canonisation of Bishop Gorazd of Moravia and Silesia

On September 6, 1987, the Czechoslovak Orthodox Church canonised Bishop Gorazd of Czechia, Moravia and Silesia. The outstanding patriot, tireless champion of Orthodoxy in Czechoslovakia, inspired preacher and theologian died a martyr's death at the hands of the Nazi occupationists on September 4, 1942.

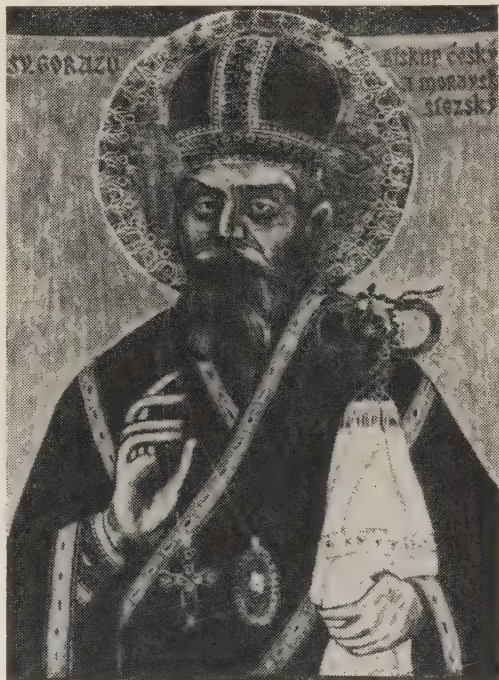
His Holiness Patriarch Pimen of Moscow and All Russia pointed out in special message to His Beatitude Karel, Metropolitan of Prague and of Czechoslovakia: "Called by Divine Providence to be the apostle of Orthodoxy in Czechoslovakia, Bishop Gorazd opened up a new period in the history of the Cyrillo-Methodian Church."

Bishop Gorazd (secular name: Matej Pavlik) was born in the village of Grubabka, Slovak Moravia, on May 26, 1879. His parents, Jan Pavlik and Anna Vlček, devout Catholic peasants, brought him up in the spirit of profound piety. Matej first got interested in Orthodoxy as a high school student in Kroměříž. His desire to know more about it growing stronger, he began, when in the seventh form, independently to learn Church Slavonic.

In 1898 Matej Pavlik entered the Catholic Theological Faculty in Olomouc, where he felt increasingly drawn to Orthodoxy. In 1900 he went to Kiev wishing to see for himself the cradle of the Russian Orthodox Church and venerate its shrines. It was probably this first acquaintance with the spiritual life of the Orthodox Church, with her liturgical practice and with the profound piety of the people that brought the truth of the Orthodox faith home to the young student of Divinity. His entire subsequent activity in Czechoslovakia aimed at promoting interest in the Eastern Church.

In 1902 Matej Pavlik was ordained Catholic priest in Olomouc and took up parochial service. In 1905 he also became editor of the *Pozorovatel* (Observer) magazine.

That was the time when Father Matej came into close contact with circles advocating canonical reforms in the Catholic Church. The reform move-



ment, involving Czechoslovak priests and theologians, was gaining strength. A Reform Faction of Catholic Clergy was set up which petitioned the Pope to abolish celibacy, replace Latin with Czech at Divine service and establish a Czechoslovak Catholic Patriarchate. Father Matej being active in the Faction, tried to bring it closer to the Eastern Church and called on its members to adopt Orthodoxy. During World War I he published the journal *Pravo naroda*, (The Right of the People) which carried pro-Orthodox articles.

Rome rejected the Reformists' petition. The majority of the Faction members recanted, but a considerable part withdrew from the Catholic Church and in 1920 formed the independent Church of Czechoslovakia, headed by the Catholic priest and doctor of theo-

logy Karel Farsky. Father Matej Pavlik also went over to it.

The new Church had no stable canonical platform, hierarchy or organization. Theological discussions within it brought two trends to light. One, led by Dr. Farsky, wanted a rationalistic reform of Catholicism. Farsky spoke of the special mission of the Czechs as being called upon to renew world Christendom on the principles of rationalism and formal freedom. The other trend, headed by Father Matej, held that the Church should be established on the canonical principles of Eastern Orthodoxy.

Father Matej's preachment was a success. At its Council in August 1921 the Czechoslovak Church decided to join the Orthodox Church. The Serbian Patriarchate, which had sent a representative to attend the Council, agreed to consecrate bishops three priests of the Czechoslovak Church: K. Farsky, R. Pařík and M. Pavlik.

However, it soon became clear that Farsky and Pařík had only adopted the dogmata of Orthodoxy in form. Actually, they continued to advocate a reform of Christianity on non-canonical principles, and the Patriarchate refused to consecrate them.

On September 21, 1921, Father Matej Pavlik took monastic vows under the name of Gorazd—in honour of St. Gorazd, Metropolitan of Great Moravia, to whose see, vacant for several centuries, he was to succeed. On September 25, in Belgrade, Patriarch Dimitrije of Serbia, assisted by hierarchs of the Serbian Orthodox Church, consecrated him bishop.

In 1922, Bishop Gorazd went on a hierarchical mission to the United States of America, where he preached Orthodoxy to Czechs and Slovaks taking an interest in the religious reform movement in their home country. Thanks to his efforts seven Orthodox parishes were established on American soil.

On his return His Grace Bishop Gorazd found the position in the Czechoslovak Church radically changed. Farsky and his followers, continuing to assert their rationalistic principles, had revised the fundamental dogmata of Christianity. They had issued a "Catechism" denying the Divinity of Jesus Christ and the existence of the Holy Spirit, the eternal virginity of Mary

and the God-inspired nature of Holy Scripture. Farsky had proclaimed himself patriarch. The Czechoslovak Church's obvious abandonment of Orthodox doctrine had forced the Serbian Patriarchate to discontinue all forms of intercommunion with it, and in 1921 Bishop Gorazd and the believers loyal to him, about 10,000 in number, seceded from it.

At the time, there existed several Orthodox communities in Czechoslovakia not linked organisationally with each other. There was the Mukachev, Prašev Diocese of the Serbian Patriarchate in the Eastern Carpathians and there were several Russian émigré parishes headed by Bishop Sergiy Korolev under the jurisdiction of the Russian Orthodox Church through Metropolitan Evlogiy Georgievsky, administrator of the Russian parishes in Western Europe. Apart from that, a Czech Orthodox community, based on the Orthodox Conversation Society, had been formed in Prague in 1920, headed by Archbishop Savvatis, who had been consecrated in 1923 by Patriarch Meletios of Constantinople without the knowledge of the Serbian Patriarchate.

His Grace Gorazd launched a struggle to unify Czechoslovakia's Orthodox Christians. He repeatedly urged the heads of the Czechoslovak Orthodox community to return under the jurisdiction of the Serbian Patriarchate. The government of Czechoslovakia, having considered the legality of Archbishop Savvatis' actions, pronounced itself in favour of the community submitting to the Serbian Patriarchate. Savvatis, having refused to comply, was forbidden to engage in public activities, and Bishop Gorazd became the head of the community, subsequently reconstituted into a Czech Orthodox diocese.

Vladyka Gorazd's work as its bishop was truly a model of hierarchical service. He knew many of his flock personally and paid frequent visits to the parishes, often staying on for days at a time to conduct services, preach, and instruct believers in the fundamentals of the Orthodox faith and church singing. He realized that the adherents of Orthodoxy urgently needed spiritual support from their bishop. Many of the new converts still vacillated in the faith, the more so since Orthodoxy was not infrequently attacked by Protestants

and Catholic circles. Believers were also worried by the fact that the government did not officially recognise the diocese as an ecclesiastical entity. Even after recognition had, at last, been granted, in 1929, the diocese remained an underprivileged position. While the Catholic and Protestant clergy were fully paid by the State, it was not at all the case that the Orthodox clerics succeeded in winning the same status for themselves.

The Czech Orthodox Diocese was attacked from every quarter. It was accused both of diverging from Orthodox doctrine and of preaching canonical and liturgical principles "out of step" with the modern age. The press distorted Bishop Gorazd's statements and appended all sorts of anti-Orthodox commentaries to them. The hierarchy was performing a great feat by defending Orthodoxy and his flock from these attacks. He gave public talks setting forth the essence of Orthodox doctrine and published the newspaper *Za Pravdou* (for Truth) and popular pamphlets on complicated problems of interconfessional relations and the legal status of the church. The bishop was doing everything possible to overcome secular moods and the "diaspora spirit" among his flock and prevent the growth of sectarian isolationism. To give the believers in his care a sense of belonging to Ecumenical Orthodoxy, he organised tours to Serbia and the Carpathian areas, where Orthodoxy was the traditional confession.

Bishop Gorazd also worked hard to improve Church life in Czechoslovakia. His special preoccupation was the establishment of churches. Where church-building money was in short supply, he could visit believers and, in words that went to the heart, exhort them to contribute to the fund. He led a very modest life himself, trying to save up for the needs of the poor parishes.

Bishop Gorazd carried on manifold church educational activities. In addition to the newspaper *Za Pravdou* he published the Catechism, a Popular Symposium containing many liturgical texts, the Euchologion and other religious literature. He wrote theological and historical works, including, in particular, *The Life of Sts. Cyril and Methodius. Their Relation to Rome and Constantinople*. In all his writings his

attitude was that of a convinced champion of Orthodoxy. In translating the Orthodox divine service into Czech, he evolved and introduced into Church practice an original ordinary, based on Russian Church singing and drawing on the local musical tradition.

His Grace Gorazd always preached during services, and he conducted many. As a celebrant he created an atmosphere of profound prayerful concentration and awe. In all the trials that fell to his lot he placed his hope in God. Day and night he prayed for his flock, convinced that such help was more effective than any human effort. At the same time the bishop possessed a strong will and was irreconcilable to evil, as became especially manifest in the years of Czechoslovakia's occupation by Nazi Germany.

In 1938 the Beneš government concluded a humiliating agreement with the Nazis as a result of which Czechoslovakia lost a large portion of its territory. Bishop Gorazd denounced the government's cowardice and inability to protect the country. When, in 1939, the German troops occupied Czechoslovakia, the head of the Orthodox diocese tried to raise the patriotic spirit in his fellow-citizens, urging them to fight for freedom. More of his sermons now centred on love of the Motherland and Orthodoxy. He sent messages to the Primate of the Local Orthodox Churches describing the plight of his country under Nazi occupation.

On May 27, 1942, in Prague three fighting men of the Czechoslovak national liberation movement fatally wounded R. Heidrich, the head of the German occupation authorities in Czechia and Moravia, notorious for his cruelty towards the civilian population. Pursued by the Gestapo, the attackers and other Resistance fighters sought refuge at various church communities in Prague and found it in an Orthodox Church. The men were placed into a crypt beneath the Cathedral of Sts. Cyril and Methodius in Prague and hid there for 22 days, preparing to move on to a safer place. However, the Gestapo found out their whereabouts. On June 18 the cathedral was encircled by the SS and taken by storm. The patriots fought and fell like heroes.

Soon Bishop Gorazd was arrested. In

the dungeons of the Gestapo, until the last day, he insisted the responsibility was entirely his. In this way he hoped to preserve the freedom of his Church. On September 4, 1942, Bishop Gorazd, the dean of the Prague Cathedral Archpriest Vaclav Cíkl, Father Vladimir Petřek, and the cathedral warden, Jan Sonnenvend, were sentenced to death and executed on the same day. A fortnight later, divine service and any other activity by the Orthodox Church were banned throughout Czechoslovakia. Almost all the priests were sent to concentration camps or forced labour in Germany, the property of the Church was confiscated, the believers placed under Gestapo surveillance. It was only after the country's liberation by the Soviet Army that the Orthodox Church in Czechoslovakia once again was enabled to perform its saving mission in freedom.

Czechoslovakia's Orthodox Christians cherish Bishop Gorazd's memory. New generations of priests and believers revere him as a paragon of Christian virtue, pastoral zeal and love of the Church and her children. Bishop Gorazd set an example of selfsacrificing loyalty to the Orthodox faith and his earthly Motherland. He proved this loyalty by assuming the crown of martyrdom. As time passes, Orthodox believers in Czechoslovakia increasingly feel a living spiritual attachment to their deceased hierarch.

* * *

In September 1987, Bishop Gorazd was solemnly canonised. The new martyr became the first saint of the Autocephalous Czechoslovak Orthodox Church. The ceremony was attended by Bishop Michael of Christoupolis and Archimandrite Gennadios Limouris, both representing the Constantinople Patriarchate, and bishops Efrem of Banja Luka and Sava of Vranje, both of the Serbian Patriarchate. The delegation of the Russian Orthodox Church included Archbishop Mefodiy of Voronezh and Lipetsk, Bishop Vladimir of Podolsk, dean of the podvorye of the

Russian Orthodox Church in Karlov Vary, and students of the Orthodox Theological Faculty in Prešov. Hieromonk Ignatiy and Hierodeacon Feodosiy.

On September 4, Divine Liturgy was conducted in honour of Bishop Gorazd at the Olomouc Cathedral, followed by a festal session chaired by Metropolitan Dorotej of Prague and All Czechoslovakia. Archpriest Prof. Dr. Jaroslav Švarský read a paper entitled "Bishop Gorazd, a Modern Martyr".

On the following day, the participants in the canonisation visited Grutov Vrbka, Bishop Gorazd's home village, and conducted the last panikhida for him in front of the house where he had lived. Also in front of the house, the villagers improvised a concert of folk songs, whereupon the guests proceeded to the local club for a dinner. In the evening they worshipped at St. Václav's Church in Brno.

On September 6, His Beatitude Metropolitan Dorotej celebrated Divine Liturgy at the Olomouc Cathedral. After the service the saint's *Life* was read out. The Primate of the Czechoslovak Church spoke to the congregation, emphasising the importance of martyr Gorazd's canonisation to the Orthodox Church in Czechoslovakia. Then Metropolitan Dorotej addressed the first prayer to the new saint: "O saintly master, accept this modest flower of praise from us and remember us in the Kingdom of God. Beseech the Lord to pacify the world. Save Christ's Church from rebellion, heresies and division, and may the Lord guide the universe to the knowledge of God, love and peace."

On completion of the canonisation ceremony, representatives of the Orthodox Sister Churches offered words of greeting. Archbishop Mefodiy of Voronezh and Lipetsk, head of the delegation of the Russian Orthodox Church, read out a message from His Holiness Patriarch Pimen of Moscow and All Russia.

V. CHAPLAIN



Documents of the Concluding Orthodox-Old Catholic Theological Dialogue*

October 12-19, 1987, Kavalla

General Text of the Mixed Commission on Orthodox-Old Catholic Dialogue

SACRAMENT OF Penance

1. In the Sacrament of Penance sins are forgiven that were committed after baptism by people who are truly penitent and who confess them to a priest. The multifarious mercy of God comes to the aid of the infirm in such a way that hope for Eternal Life is restored not only through the grace of Baptism but also through the medicine of Penance" (Leo the Great. "Letter 108."—*LG*, 54, 1011).

2. The Lord promised to the Apostles the power to remit sins (Mt. 16. 19; 18), and He bestowed it upon them after His Resurrection: *Whose soever ye remit, they are remitted unto them; and whose soever ye retain, they are retained* (Jn. 20. 23). Having become ingrained in Church life as a divinely established practice, this power was handed down by the Apostles to their successors, as is evidenced from the works of the Fathers and by the liturgical and canonical Tradition of the Church.

3. The Sacrament of Penance is administered by a bishop and priests authorized by him.

4. The remission of sins requires sincere repentance, with heartfelt contrition, and the confession of transgressions to a priest. Initially, confession was public; later it began to be made privately, before a priest.

5. God remits the sins of a penitent through the priest: "God affirms on what priests have done down be-

low, and the Master certifies the opinion of the servants" (John Chrysostom. "On Holy Orders." 3. 5.—*PG*, 48, 643). "What is remitted on Earth by these key-possessors (priests), is considered resolved in Heaven as well" (Augustine. "Homily 351, 5, 12."—*PL* 39, 1549).

6. A priest who administers the Sacrament of Penance can, at his pastoral discretion, impose penances not only on those who have not yet received absolution of their sins but also on those who have already been absolved. The imposition of penances, which is evidenced by Scripture and Tradition (cf.: 2 Cor. 2. 6-8. Apostolic Canons 2, 16, 18, 41.—*PG*, 1. 625. 629. 696), is directed at improving the spiritual state of the sinner and at protecting him against falling into the same transgression. In other words, penances can be of a curative as well as a punitive nature (cf.: Basil the Great, Canon 56).

7. The Sacrament of Penance has been established for all baptized persons who have committed venial or mortal sins after Baptism and who repent for their transgressions. There are no sins or transgressions which, if accompanied by repentance, cannot be forgiven in the Sacrament of Penance. "The Lord, Who has forgiven all sins, has not excluded a single offence from His forgiveness" (Ambrose. "On Penance." 1, 2, 5.—*PL*, 16, 467).

According to our Orthodox-Old Catholic Theological Commission on Dialogue, the aforementioned on the Sacrament of Penance comprises the teaching of both the Orthodox and the Old Catholic Churches.

* See: G. Skobei. Conclusion of the Orthodox-Old Catholic Theological Dialogue. — *JMP*, 1988, 5, pp. 54-57.

SACRAMENT OF HOLY UNCTION

1. During His salvific ministry on Earth the Lord healed the ill, who were suffering from corporal and spiritual maladies, and behested His disciples to do likewise (cf.: Mt. 4. 23; 9. 35; Mk. 6. 5, 13). Following the ensample of the Lord and the Apostles, the Church administers the Sacrament of Holy Unction, in which the faithful are anointed with oil with prayers (*euchi+eleon=euchileon*) for healing soul and body: "We invoke Thee, Who hast all power and strength... to send forth from Heaven the healing power of the Only Begotten to this oil, let people be anointed to ward off all illness and all maladies... to remove all fever and all infirmities and all ulcers, for blissful grace and the remission of transgressions, for corporal and salvific healing, for the health of the all-perfect soul, body and spirit, for perfect strength" (Serapion of Thmuis. "Euchologion." 29 (17), 1, Cf.: Innocent I of Rome. "Letter 25, 8."—*PL*, 20, 416).

2. James the Apostle attests: *Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him* (Jas. 5. 14-15).

3. The administration of the Sacrament requires the anointing of the sick person with especially blessed oil and the offering of prayers. The Sacrament is administered by presbyters of the Church, i. e., a bishop and priests (more than one if possible), as James the Apostle points out, but if there are not others, the number may be reduced to one.

4. The fruits of the Sacrament are the healing of illnesses and the remission of sins. And as a result of its dual healing action, in the Orthodox Church this Sacrament is administered to healthy people who are preparing to receive the Divine Eucharist. The Sacrament of Holy Unction is not a substitute for the Sacrament of Penance.

5. The Sacrament of Holy Unction can be received by all who have been baptized, not only by the gravely ill.

According to our Orthodox-Old Ca-

tholic Theological Commission on Dialogue, the aforementioned on the Sacrament of Holy Unction comprises the teaching of both the Orthodox and the Old Catholic Churches.

SACRAMENT OF HOLY ORDERS

1. Holy Orders, the main institution in the life of the Church, draws its beginnings and its permanent foundation in the sending forth of the Apostles by the Risen Christ, Who bestowed upon them the Holy Spirit for carrying on their work. Holy orders should be understood in combination with apostolic succession, thanks to which the salvific endeavour of Christ is effectively continued in the Church. The New Testament attests that the Apostles passed on the power invested in them through prayer and the laying on of hands to other men, and that through this prayer and the laying on of hands the Lord bestowed upon them the especial divine grace needed for the holy orders (1 Tim. 4. 14; 2 Tim. 1. 6-14; Acts 13. 23; 20. 28).

2. The power which the bishops receive through consecration from the Apostles does not include the especial apostolic property, i. e., apostolic ministry of itself as the personal ministry of the entire Church as catholic pastors of the Church. No bishop has inherited personally this apostolicity in succession. All bishops take part in the apostolicity of the Church and through the Church.

3. Holy orders as special spiritual ministry appeared in the first century in the form of bishop, presbyter and deacon, despite the certain vagueness in the usage of these terms that was observed initially. As a teacher, servant and pastor of the Local Church under his administration, the bishop is the keeper and defender of her unity and the veracity of her doctrine. As one possessing the Plenitude of holy orders he administers all the Sacraments and conducts other offices, and fulfils pastoral ministry in all its fullness. Presbyters assist the bishop by administering the Sacraments and conducting other offices, with the exception of several of them, and assist in the preaching of the gospel and the spiritual guidance of the faithful. Deacons help the bishop and the presbyters in the administration

on of the Sacraments and in social ministry and in all the work of the Church.

4. The Undivided Church, with the exception of the institution of deaconesses, which has not been fully clarified, has not permitted ordination of women.

5. The bishop ordains a worthy person through prayer and the laying on of hands at a Eucharistic meeting of the Church. He prays, together with the clergy and the people, that the grace of the Most Holy Spirit, "which always healeth that which is infirm, and completh that which is wanting", might be bestowed upon the person being ordained. The practice observed in the *Apostolic Tradition* of Hippolytus, according to which during the ordination of a presbyter by a bishop the presbyters in attendance touch the head of the person being ordained is known only in the West and, without depriving the bishop of the exclusive power of the transfer of grace, shows the unity of the presbyters and the bishop and their consent to the ordainee being admitted to their fraternity. The joint action and the participation of the faithful are expressed in the prayer of the entire community and the sanctioning manifest through it.

6. The divine grace that is bestowed by holy orders gives the power of special ministry in preaching the Gospel, in the liturgical and sacramental life of the Church, and also in the gathering and stewardship of the faithful. This service in the dignity of bishop, presbyter and deacon has different forms and missions. Through the grace of ordination the dignity being awarded has a threefold mission, because the threefold ministry of the Lord, i. e., King, Priest and Prophet, which continues in the Church, is perfected in it.

7. The transfer of grace to the faithful by the priest cannot be impeded and does not depend on any spiritual state or unworthiness of his, because "God administers us sacramentally" (John Chrysostom. "On 1 Cor. Oration 8, 1"—PG, 61, 69).

According to our Orthodox-Old Catholic Theological Commission on Dialogue, the aforementioned about the sacrament of Holy Orders comprises the teaching of both the Orthodox and the Old Catholic Churches.

SACRAMENT OF MATRIMONY

1. Matrimony is an institution established by God. It was established by God at creation as the communion of love and aid between a man and a woman (Gen. 2. 18), then instituted by the Lord (Mt. 19. 4-6) and blessed by Him through His presence in Cana (Jn. 2. 1-11). God created man in the male and female gender (cf.: Gen. 1. 27) and placed their joint life under His special protection and blessing. As early as the Old Testament the matrimonial union comprised a characteristic image for relations between God and His people. In the New Testament, matrimony, through which a man and a woman unite in mutual love and faith, symbolises as a great Sacrament the union of love and unity between Christ and the Church He has founded (cf.: Eph. 5. 32).

2. God united the bearing of children with matrimony, blessing the first human couple and saying: *Be fruitful, and multiply, and replenish the earth* (Gen. 1. 28). By having children and raising them *in the nurture and admonition of the Lord* (Eph. 6. 4), man becomes a co-worker of God's, thus carrying on the endeavour of the Creator. Through children man cognises the blessings of fatherhood and motherhood and creates a family, i. e., a Church in the house. Matrimony is chiefly a sacrament of love (cf.: John Chrysostom.—PG, 51, 230). It accomplishes its task in the communion and love of the spouses not only through the bearing of children and the transfer of life (cf.: Eph. 5. 25; 1 Sam. 1. 8); love and unity of the spouses as the main goal of marriage are attained when they abide in the grace of the Holy Spirit.

3. In blessing the wedding so that it be "a tribute to the Lord and not to their own carnal desire" (Ignatios. "To Polycarp." 5, 2.—PG, 5, 724), the Church since the ancient epoch not only blesses the natural union of man and woman, but introduces the new couple into the eucharistic community, thereby elevating the institution of matrimony to a Sacrament of the Church. The consent of the people entering into the conjugal union is required for matrimony, which is performed as a Sacrament by means of an office by a canonical cleric of the Church.

4. The sanctity of the establishment of matrimony and the spiritual nature of the union being blessed in matrimony and the unity of the persons in the image of the union of Christ and the Church substantiate the realisation of this union being for life and of the indissolubility of matrimony. The Lord proclaimed the highest sanctity and indissolubility of matrimony. (Mt. 19. 6), but granted its dissolution for reasons of adultery (Mt. 5. 32; 19. 9). St. Paul the Apostle allows the conclusion of a second marriage after the death of one of the spouses, although he prefers abidance in widowhood (1 Cor. 7. 39). Consequently, according to acribeia, a marriage is dissolved as a result of adultery or the death of one of the spouses and, out of considerations of Church's indulgence and tolerance, for several other similar reasons as well. In her pastoral practice the Church, guided by the Divine Commandment and a divine desire for forgiveness, in these instances considers marriages that have been unsuccessful.

5. In accordance with this pastoral practice of hers, the Church does not pass up an instance to stress the responsibility which devolves in equal measure upon the man and the woman (cf.: 1 Pet. 3. 1-7; 1 Cor. 7. 3; Eph. 5. 21-33) for the gift of divine grace received in matrimony and also the responsibility of the spouses for the invocation to glorify God in their souls and bodies (1 Cor. 6. 12-20. Cf.: Heb. 13. 4).

6. Matrimony is not incompatible with holy orders. The ancient Church permitted a free choice between a wedded or celibate life for those intending to accept holy orders, but only forbade marriage of the widowers after ordination. Regarding marriage after ordination, Tradition of the Ancient Church considered the "profession of chastity" during ordination an impediment to it. Matrimony and chastity are not a contradiction in terms and are not mutually exclusive—they comprise parallel paths of Christian perfection.

According to our Orthodox-Old Catholic Theological Commission on Dialogue, the aforementioned about the Sacrament of Matrimony comprises the teaching of both the Orthodox and the Old Catholic Churches.

1. The Church and the Last Events
Christian life aims for the Kingdom of Heaven and for the Coming of the Lord in all His glory. Apostolic faith that *have we no continuing city, but we seek one to come* (Heb. 13. 14) and that *the fashion of this world passeth away* (1 Cor. 7. 31), define the content of Christian hope and engenders a realisation of the fleetingness and transiency of life on earth. The Church has always had a strong eschatological expectation, and the purpose of the lives of the faithful is defined by it.

For Christians, death has lost its fearsome identity. For them it is the transition from corruption to incorruption. The day of the death of the saint and martyrs is celebrated by the Church as the day of their birth into a new life.

2. Life After Death

Death as a consequence of the sin of Adam imposes a limit on man's aspiration to spiritual perfection and good estate. Until the last breath there is time for repentance and salvation. For this reason the New Testament and the Church Fathers recommend the faithful not to ignore divine grace while their earthly lives continue, because after death there is no more time for salvation (2 Cor. 6. 2; Gal. 6. 10); there is judgement and consideration of what has been done (Basil the Great. "Moral Acts. Oros I, Ch. 2, 5".—PG, 31, 700-701).

Likewise resting on this belief is the invocation of the intercession of the Mother of God and the saints before God, because they live with God and have much boldness towards Him. The prayers of the saints to God greatly promote the bestowal of divine mercies upon the living. This is a strong and constant link between the Church Militant and the Church Triumphant.

Although the Church believes and teaches that a transition from the ranks of sinners to the ranks of the righteous is impossible after death she, following ancient tradition, offers the Divine Eucharist for the departed, conducts commemorations and recommends that good deeds be done for their sake in the belief and hope that God will have mercy upon them with His compassion. With this she expresses her love-filled

ommunion with the departed and the hope for resurrection. "We believe that the souls for which prayers are offered receive the greatest relief" (Cyril of Jerusalem. "Sacramental Reading." 5, 10.—*PG*, 33, 1116-1117).

3. Resurrection of the Dead and Renewal of the World

The entire Divine Economy ends with the glorious Coming of the Lord. This glorious Coming is accompanied by the resurrection of the Dead and the renewal of the world. This comprises the truths of faith and is a component of the confessions of the Ancient Church. The Niceno-Constantinopolitan Creed, while proclaiming that Christ will come "with glory to judge both the quick and the dead", ends with a hope for resurrection: "I look for the Resurrection of the Dead, and the life of the world to come."

The time of the Second Coming of the Lord is unknown (Mk. 13. 32); for this reason the Church recommends the faithful always to be ready and vigilant, because the day of the Lord will come like a thief in the night, at a moment when no one is expecting it (Mt. 24. 4-44; Mk. 13. 33-37; 2 Pet. 3. 10; 1 Thess. 5.2). The Church rejected any attempt at defining the time of the Lord's Coming.

The Last Judgement is preceded by the Resurrection of the Dead and the renewal of the world. Lord's Coming coincides with the change of all people and the world, from corruption to incorruption (1 Cor. 15. 51; 1 Thess. 4. 13-17). The bodies of the already departed shall arise and, becoming incorruptible, shall unite with souls in the ancient combination, and those of the still living shall change, and creatures shall be renewed (Rom. 8. 11, 19-22; 2 Pet. 2. 19-21). Regarding bodies that shall resurrect in future, the Church believes that they will be like the glorified body of the Lord (cf.: John Chrysostom. "On Those Who Are to Receive Joyment." 6.—*PG*, 51, 352). Resurrection of the body will be received by all so that they might appear before God in unity of soul and body and so that they might enjoy blissful judgement or be subjected to eternal punishment. Eternal gladness for the righteous and eternal punishment for sinners comprise the solid teaching of Holy Scripture and the Church Fathers.

According to Revelation, our daily prayer for the coming of the kingdom of the Lord will be fulfilled in His coming: *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And he that sat upon the throne said, Behold, I make all things new* (Rev. 21. 1, 5).

According to our Orthodox-Old Catholic Theological Commission on Dialogue, the aforementioned about the final destinies of the world comprise the teaching of both the Orthodox and the Old Catholic Churches.

CHURCH COMMUNION CONDITIONS AND CONSEQUENCES

1. The Church is the one body of the Lord, which is revived by the Holy Spirit alone, through Whose action all who believe in the unity of faith, divine ministry and ecclesiastical order are united in this body.

2. Every Local Church has the Divine Eucharist as her centre. It is the same Christ Who is calling man to His Supper. Therefore, the Divine Eucharist is administered by His Church, the ruling bishop or one of the presbyters subordinate to him. In other words, the Church as the one body of Christ is that which administers, and all who receive the Eucharist become one body, the body of Christ. "Consecrated by the Word of God, the bread which you see on the prothesis is the Body of Christ; the chalice consecrated by the Word of God, or rather, the contents of this chalice, is the Blood of Christ. If you receive this worthily, you become what you are receiving. Because the Apostle says: 'We are many—this is one bread, one body'" (Augustine. "Homily 227"—*PL*, 38, 1099). "Is the bread we are breaking not communion with the body of Christ? Why have I not said participation? Because I wanted to show something more and exhibit much that is connected with this. For we receive Communion not only to take part in and accept Him but also to unite with Him. For as the body has been united with Christ, so are we united through this bread. . . . For, having said 'communion with the body', I once again wanted to say something closer. That is why I have added that many of us comprise one bread, one body. For

what, say I, does it call this communion? We are the very same body. What is the bread? The body of Christ. And what do communicants become? The body of Christ. Not many bodies, but one body.... "For thou art not nourished from one body, and he—from another, but both are nourished from one and the same" (John Chrysostom. "Homily on 1 Cor. 24. 2."—PG, 61, 200).

3. Since Christ is the One Who is inviting, the Church calls upon man to take part in this common Supper. She includes participation in the work of the Church in the sphere of preaching the Gospel, building the body of Christ and preserving its unity in the correct faith and in love.

4. As entry into the Church is impossible without profession of the right faith, so the Eucharist as the centre of the Church cannot be administered without the right faith. The Christ of the Sacrament does not differ from the Christ of faith, Whom the Church of all times and places professes.

5. Church communion includes the entire life of the Church. It is for this reason that it is said of her members: *And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers* (Acts 2. 42). St. Ignatius writes in the same vein: "You are all, man by man and name by name attending your meeting in a state of grace, united in faith in Jesus Christ (Who is the seed of David according to the flesh, and is the Son of man and Son of God), and are ready now to obey your bishop and clergy with undivided minds and to share in the one common breaking of bread—the medicine of immortality, and the sovereign remedy by which we escape death and live in Jesus Christ for evermore" (Ignatios of Antioch. "The Epistle to the Ephesians," 20, 2.—PG, 5, 661).

6. Where communion is violated, the Lord's Supper can no longer be celebrated together. Restoration of eucharistic communion while division in faith continues is a contradiction in terms because, general eucharistic Communion notwithstanding, no one lives
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October 17, 1987
Kavalla

in this way—they live in Churches separated from one another. This practice considers canonical the existence of separated Churches, but it may lead to a situation where sorrow and repentance over division will prove superfluous although they are necessary in overcoming the schism. Eucharistic communion is a manifestation of communion of faith in one Church.

7. Every time a schism in communion takes place, there arises in the Church a duty to heal this rupture. Restoration of ecclesiastical communion is impossible outside the body of Christ because only within this body is the firm unity of faith and the communion of the Holy Spirit. In the given instance we need to thoroughly study not only how close someone is in order to restore communion but also whether these differences are great enough that the division could continue.

8. Full liturgical and canonical communion of the Churches and the implementation of organic unity in this one body of Christ are a consequence and manifestation of the jointly acknowledged communion of faith. The liturgical and canonical consequences of this communion will be clarified and regulated by the Church on the basis of the canonical Tradition of the Undivided Church. This communion does not presuppose uniformity in the liturgical office and Church customs, but is manifested in the fact that Local Churches preserve the revelation of the faith of the Ancient Indivisible Church, revelation of which has become historically legitimate. This communion does not mean the subordination of one Church to another tradition to another, because that would be a direct contradiction of the reality of communion. United in full communion, the Churches are fulfilling their mission in the world not separated from one another, but, by and large together.

According to our Orthodox-Old Catholic Theological Commission Dialogue, the aforementioned on Church communion and its conditions and consequences comprises the teaching of both the Orthodox and the Old Catholic Churches.

Leon GAUTHIER, Chairman
Dr. HAMMERSCHMIDT, Secretary
Members of the Old Catholic Church

The Moral Foundations of Spiritual Perfection

Building a Moral Orientation in Life

In the exhortation after Confession, the priest focuses the attention of the faithful on the inner life.

Man's life usually proceeds at two levels: an inner and hidden one, on the one hand, and the external and visible, on the other.

The inner and hidden life consists primarily of all sorts of unuttered thoughts, intentions, wishes, strivings and aspirations.

The outer and visible life includes what a person says and how he acts. A person's inner and outer lives are closely interconnected. Everything expressed in his acts and behaviour originates and takes shape in his inner life. It embraces not only what originates within its scope, but also the external formation it receives. And if all of this, both a person's own and that which is borrowed, is assimilated by his soul under the influence of the sense of shame, conscience and human reason associated therewith, it blends to a general ethical awareness able to discern what is good and what is evil and shameful.

In this way a moral orientation takes shape and asserts itself in a person's life, and he acquires a moral awareness combined with a more or less consistently moral attitude to life.

A person with such a moral orientation has a moral law living in his soul which manifests itself not only in moral norms and standards, but in the ever present sense of duty, obligation, initiative, free will, responsibility, sound common sense and so on.

Now let us try to consider these.

The Sense of Duty

For the moral law to have practical efficacy in man's soul it must, like every

other law, possess the qualities of necessity and obligation. These are reflected in a person's conscience as a general sense of duty and responsibility before this law. They are perceived by the soul as an imperative, a trumpet call of the law itself.

This call is very loud and clear, saying "you must" in one case or "you must not" in another, "one should" in some situations and "one should not" in others. To the religious sense these calls sound even louder because it discerns in them the voice of God Himself as the guardian of His laws and commandments.

The great importance of the sense of duty is demonstrated by its role in the life of Christ the Saviour. He said: *I must work the works of him that sent me, while it is day* (Jn. 9. 4) and *I must be about my Father's business* (Lk. 2. 49).

The sense of duty must predominate in every man's soul if he takes seriously the cause of his own salvation and that of his near ones.

The words "must" and "ought to" contain the inner stimulus for action, inner inducement, the starting point for implementing the rules of the moral law in moral living. These two words also presume that something is missing in our life which *must* be present in it. They *that are strong* do not yet bear the infirmities of the *weak* as they should, lest they become weak themselves. Their true strength will lie in the bearing of these infirmities. Many people care only about themselves, although they must also take care of others and by doing so take truly good care of themselves, but already in the Lord God.

Our duty can be material and moral. It is a material obligation from the past, when one has to repay, for example, a loan. It implies an obligation to pay back this debt in the foreseeable future.

A moral duty concerns the indefinite future and can never be cleared in full.

Continued. For the beginning see *JMP*, 1988, s. 2-5.

We are born with it, and no matter how many good works we accomplish in life, we become even more indebted as *unprofitable servants* (Lk. 17. 10). Our task in life is indescribably difficult and noble: to be merciful, as our Father is also *merciful* (Lk. 6. 36) and *perfect even as our Father which is in heaven is perfect* (Mt. 5. 48).

Our indebtedness can be of two kinds: at the personal and the general level. We are constantly aware of the former in what we think, what we say and how we act.

Today, for example, I thought badly and shamefully of my neighbour, but having recalled his strained circumstances, I felt ashamed and decided that I *ought to* treat him differently. Or I catch myself praying without due feeling and concentration, and I decide: I *must* see my father confessor and ask him for advice and prayer.

Or, let us say I live alone in my room, and when I look up and notice a withering plant which I have forgotten to water, the heap of things in the corner and the mess on my desk, I feel pangs of remorse and think that I should not neglect my own dwelling to such an extent, that I *ought to* keep order not only in myself, in my inner dwelling, but in everything around me, for which I bear a responsibility before God, and my fellow men.

My duty is my friend. I hear his voice in my soul from morning till evening and it helps me uphold my dignity, brings moral improvement into my inner life and helps me improve my attitude to people and things.

As the Russian scholar Vladimir Dahl put it, the general sense of duty embraces man's duty to God, his duty as a citizen and family man. The sense of duty makes a person do everything required of him by the Church, his country, his family, his calling and society.

This general sense of duty, according to V. Dahl, nourishes and supports every duty at personal level, being a general foundation for it. Thus every family man shares in a common sense of duty to the family. This can be subdivided into his duty to bring up his children, support his family, be honest to his spouse and so on. A person with a deep general sense of duty to the family will successfully take care of all his

specific duties, and the other way round.

The general sense of duty also embraces our duty to our country, to duty to defend it, to help it by "tilling our own (church) field" (Metropolitan Filaret of Moscow) and moulding honest, hard-working, sober and moral strong people.

The Sense of Obligation

The moral law as such is usually regarded by us as something abstract, not directly related to a particular type of personality, someone's conscience or will. But if someone becomes aware of a certain requirement of the moral law calling to be fulfilled, then this call becomes his duty or obligation.

The sense of duty has a lot in common in its essence and purpose with the sense of obligation. One can describe them as the right and the hands of the moral law with which it prompts us to do what we have to do and to fulfil our lofty calling.

The word "obligation" is derived from the verb "to oblige" (to bind), meaning to constrain, to force one to accomplish something or act in a certain way.

The word "obligation" implies a great force of inner self-inducement, of having to do something without delay. And this is because man is meant by his very nature to act and fulfil his obligations. He is not a mere idler or visitor to this world, but a worker in the vineyard of the Lord, someone with a responsibility to work for the benefit of society which also means working for his own benefit. Self-inducement is necessary in all and for all as the starting point for overcoming barriers within one's own self (egotism, arrogance) and outside oneself, which obstruct the work of producing benefits both temporal and eternal.

We are besieged by obligations and being fulfilled, each of them generating new duties and responsibilities.

A vast and complex world confronts the individual, wishing his involvement and help in fulfilling its purpose. One of the immediate daily responsibilities includes the obligation to do one's work honestly and diligently, take good care of one's children, to be honest to one's spouse and help him or her in every way, and at the more personal level-

have a clear conscience and be dedicated to God. Faith in God, conceived within the practical context of daily experience, helps one grasp more fully and intimately one's duties in this world and perceive them at a higher level of responsibility before God, society and the individual, before the present and the future.

This obligation is not so much a theoretical as a practical concept. It reveals itself at every moment and in everything one does as honesty, dedication, integrity, a cordial and conscientious attitude, active involvement, responsibility and a range of other positive qualities. And should these qualities be lacking, or distorted and replaced with negative ones, there can be no honest and conscientious work done, and one experiences disgrace and shame.

In fulfilling one's obligations one should see to it that every obligation is taken care of in its proper time and that there is no conflict of duties, something we all have to deal with now and then in personal and family life as well as in social relations where we find them contradictions and confrontations.

To avoid such conflict, it is necessary to submit responsibilities of a lower order to higher ones. The Christian martyrs, for example, sacrificed their right to cherish life to the obligation to preserve their Christian faith.

When conflict has already occurred, it is difficult to suggest remedies. Each particular case should be dealt with

separately, with the person involved searching his own conscience, relying on his sense of tact and seeking the advice of someone more spiritually experienced. Vigilance and prayer are likewise effective in this case too. Those who *are led by the Spirit of God* (Rom. 8. 14), can find a way out of even the most complicated circumstances and problems.

The individual and society are closely interconnected, and just as society cannot exist without its members, so also each of these members cannot do without society. And the duties of each member of society must be in harmony with those of the rest, for only if all members of a collective do their work conscientiously it will be a success. There will be mutual trust and assistance and it will be easier to save the resources required for further growth. It must all be as one, and one as all. Or, better say, all back each one and each one backs all. This is the ideal symphony of common work and also the symphony of personal and social obligations.

And it is really tragic to see antagonisms and contradictions between personal and public duties and interests. There can be no general progress when everyone is on his own.

The way to overcome this discord in the functioning of a collective is to raise the common awareness of its members, the sense of personal responsibility for the common work to be done and the feeling of friendship in pursuit of common interests.

Archpriest Aleksandr VETELEV († 1976)

(To be continued)

Hymns of the Millennium of the Baptism of Russ

Optina Hermitage Chant
Arranged by N. Noss

С. А.

0, див-но-е чу - до! Ис-точ-ни-цы бла-го-чес-ти-я

Т. Б.

в Рос-си-и яв-ля-ют-ся, и пу-те-во-ди-те-ли - е к не - бе - си

свя-ти-и сродницы нам бы-ва - ют. Ве-се-ли-ся, Русь Па

- во - слав - на - я, сих о-те-чест-во зем-но - е. Во-зо-пи-им

вер - ни - и, та-ко-вы-я и-му-ще в бе-дах за-ступ - ни-ки:

бла - же-ни-и и свя-ти - и, Бо - га не пре-стай-те о нас мо-ли-ти

по-да-ю - ща-го ва-ми зем-ли на-шей ве-ли-ю ми - лость.

Све - тите отечеству ва-ше-му всег-да, славнии чудотворцы рус-сти,

якоже звезды свет-лы-я, покрываете бо присно сие от па-гу-бы врагов

и из-бав-ля - ете озлобления и бури вся-ки-я. Тем же ра-дост-но

празд-ну-ем, летнюю память, блаженнии, совер-ша - я,

верою и любовью поюще Гос - по-да, вас про-славль - ша - го.

The suggested hymns were arranged for a small mixed choir or a quartet. In the arrangement for three voices the tenor part is omitted. In the homogeneous singing a transposition to the suitable key should be provided. In the two-voice arrangement the voices are soprano and alto. The single arrangement is for alto (main voice) without alteration.

Dear readers,

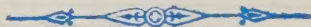
The English section of *The Journal of the Moscow Patriarchate* kindly invites your opinions and constructive criticism of our journal.

We would welcome your suggestions on what should be done to make it more interesting and informative. Aside from the subject matter we need your remarks concerning the language of our articles, which are all translated from the Russian, the use or misuse of terminology, what kind of subjects and information you would like to see in our future issues. Other changes may have been apparent too.

Please regard this as a standing invitation. Your openness and cooperation will be appreciated. On our part we shall endeavour to react with sensitivity to whatever this invitation brings.

Thank you in advance for your attention.

Send your letters to the following address: "The Journal of the Moscow Patriarchate". English section. Box No. 624, Moscow 119435, USSR





The Church of the Grebnya Icon of the Mother of God
in the village of Grebnevo, Moscow Diocese.
Built in 1786-1791



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